

The EAST and WEST REVIEW

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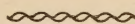
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THE EAST AND WEST REVIEW



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EDITORIAL NOTES

THE shifting quicksands of human policy, the sudden upheavals, the treacherous abysses yawning in front of us, are enough to throw us off our balance. We hardly know yet what muscles we may have torn in our effort to keep upright. Indeed, the condition of human society which has forced such choices between evil and evil upon us is appalling, and we have probably known the temptation to abandon the world to Satan, and set our hopes upon a wholly other-worldly Kingdom. At least we can take warning from the fact that we have reached our present degradation through the pride and wilfulness, the impatience and the sloth of man, and can therefore no longer put our trust in human schemes and organizations. The Kingdom is God's, and His ways are not our ways.

We are left confronted with three truths, all of which are well illustrated in the articles which follow.

First, in spite of our sin and grievous obstruction to the purposes of God, His Kingdom is coming, on earth as it is in heaven. The illustrations in this number happen to come from Canada, the Soudan, the Upper Nile, Nigeria and the Congo. They could as easily be drawn from any other country or region of the world.

Secondly, the Kingdom is coming, but our efforts to co-operate with God are so often mistaken. We have confused the Kingdom with the semi-Christianized culture of European imperialism, and are surprised when it is rejected by non-European countries eager to express themselves in their own way.

We have, in our zeal for the "diocesan frame" and our long habituation to the parochial system, spread the Church's ministry "too thin to do the work that is needed."

Our missionary policy has been governed by slogans, useful indeed for a time, but out of date. Here we must take to heart the Bishop of Dornakal's outspoken criticism. He reminds us in his article on *Self-Support* that he is not alone in his conviction that the old slogan "Self-support,

self-government, and self-extension," has become misleading and consequently mischievous. He speaks of "an altogether unhealthy affiliation of support and control started by the policy of missions." He declares it to be "positively wrong to say that the Church's duty is to attain to self-support, and the Mission's duty to evangelize. For," he says, "a Church can live without self-support ; it will die without witness-bearing."

The Bishop's article leads us by implication to the third truth. "SELF," he says, "has been pandered to, and the place of money has been magnified, and what can we expect but these natural results of such an unspiritual policy." Hard words—but they remind us that the weapons of the Christian warfare must be *spiritual*. We are beginning to realize that we have dressed ourselves up in the most cumbersome protective armour—much of our missionary and ecclesiastical organization is that—designed to shield and excuse us from the effort of personal obedience and responsibility and truly spiritual activity. And now, thank God, we are beginning to say to each other, "I cannot go with these," and to desire to put the clumsy trappings off.

It is with the staff, sling and stone of prayer, a healthy desire towards God and an intent waiting upon His Will that we shall help to satisfy His desire for the answering love of all His creatures.

We would urge the need of continuing faithful intercession for those who during the coming months will be passing on the message of Madras : and we would plead for the observance of the universal Day of Prayer for Students on Sunday, February 9th. More than ever before in its history the world needs men and women of Christian character and vision who will be able to take the lead in national and international affairs. Our universities and colleges are training grounds for many who are destined to hold positions of influence in the life of the nations.

THE PRESENT INTERNATIONAL SITUATION AND THE CHURCH OF GOD

By ERIC FENN*

THE man who stands within the Christian Church has, or should have, a specific criterion by which to judge of current events, and a specific attitude towards them. The criterion derives from the basic Christian facts: the victory of the grace and love of God over sin and evil; the consequent experience of restored fellowship, which is the constitutive mark of the Church; and the certainty of the Kingdom of God, which is the solid ground of Christian hope. These great classical words of faith—sin, forgiveness, grace, Church and Kingdom—carry a meaning which conditions our reaction to events. The entrenched evil in the world may appal, but it cannot defeat us; the monstrous inhumanity of man, which makes the world hideous, was once and for all placarded before our eyes in the Cross of Christ, and the terror of it was broken in a strange new victory; the deep divisions of race, nation and class, which sunder man from man, stand under the rebuke of the Christ in whom the “middle wall of partition” is done away. In so far as the Church exists at all it proclaims, by its very existence, the over-riding authority of the mercy of God and the fact of a new unity which contradicts and cannot finally be vanquished by the divisions of the world.

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I shall, of course, be told that the Church of which this is true does not exist ; that the fact of *Christian* division is the most obvious characteristic of the Church and that her failure to overcome in herself the racial barriers and class prejudices which she deplores in the world is more notorious than her claim to be the Body of Christ ; and that I am idealizing a situation which is pathetic in its contrast with high theology. All of which I know perfectly well. Yet I would reply that the only reason why this absurd empirical Church perdures at all is because she has within her a deeper, more humbling rebuke than the harshest that can be said of her by men—the rebuke of what the Church is *in essence*. If the word of man charges the Church with infidelity, much more is the Word of God within her a sharp dividing sword ; and it is because and in so far as this rebuke is accepted by countless unknown Christians the world over, so that they know that they live not by moral achievement but by the forgiveness of God, that the Church lives and has meaning. For that is the salvation which is found in the Church alone. *Extra ecclesiam nulla salus* may be superbly true, but not in the sense that all is well with the man within the Church and that he can rest on his morals in comfort.

Membership of the Church carries with it, therefore, a criterion and an attitude applicable to current events. The criterion is the Kingdom of God, with its judgment and mercy ; the attitude is a fortitude in the face of evil which, while recognizing evil for what it is, knows that evil has been defeated. But, just because of this, it is incumbent on the Church to declare good and evil—or at least to make known her deep knowledge of evil—so that men outside the Church may know where they stand. The Church has an ineradicable prophetic function which she cannot deny without forfeiting her claim to be the Church of Christ. Her constant danger in a world where high politics rest on difficult choices between relative goods and relative evils, is to acquiesce

in evil and even to call it good. It is in relation to national policy that this temptation is most acute, since the motive of patriotism is so strong and contains so much that is nearly akin to religious faith.

THE INTERNATIONAL SITUATION

The world of nations is dominated by the crisis in western civilization. I do not mean the events of last September—we shall return to them later—but that deeper crisis of which those events were evidence. Western civilization has invaded and disturbed the ancient ways of the Far East and the tribal life of Africa ; it has spread to the Americas ; throughout the world it is the type of “civilized existence” and its values are held up for admiration. It is natural, therefore, that now that it is changing radically at its source in Europe, this should be the dominant fact of our time, on which the future of the world must rest. Europe itself is violent evidence of what we may expect of a western civilization divorced from its source in Christian faith, but when we consider the effect of “civilization” on Japan and China, and the race between Christianity and western materialism which will determine the fate of Africa, the problem is revealed in its terrible colours. If there is real danger of the emergence of an apostate West, then the fate of the world will hardly bear contemplation.

The nations of Europe have, in one sense, never been Christian. Living Christian faith has always been the possession of the minority. None the less, western civilization owes its origin to the Church and Christian values have seldom been publicly questioned, however faltering men's allegiance may have been. Those reformers who have stood for higher ideals of justice have always been able to appeal to Christian values as to a sanction commonly accepted by them and by those to whom the appeal was made. To-day, there is a growing public repudiation of the Christian heritage, within Christendom itself. It is hardly possible to over-emphasize the

significance of the fact that two great nations, the one the former champion of Eastern Orthodoxy, and the other the home of the Reformation, now live under regimes which are lethal to Christianity. The case of Russia is notorious ; but that of Germany is no less instructive. When so high an official of the German Government as Dr. Alfred Rosenberg boasts of the eradication of Christian and Jewish elements from the educational system of Germany, and warns the Church to confine itself to preaching its " other-worldly Gospel " (as he has done in recent speeches), the situation is made perfectly clear. There remains no possibility for the Church to fulfil any prophetic function at all. It is not then surprising, though it may well appal the conscience of the world, to find this denial of Christianity issue in acts of brutality towards the Jews such as have been reliably reported in recent news of the Third Reich.

It would be an over-simplification to describe this situation in terms of the bare contrast between dictatorship and democracy, for the forces which have produced the totalitarian states are operative no less in the democracies. On the one hand, the advent of the machine has created a society which demands a high degree of centralized control. The totalitarian states represent a frank recognition of this ; they proclaim the end of the " liberal " era of free capitalism, whether they are Communist or Fascist. The difference between them turns on the question by whom and in whose interest that control shall be exercised. On the other hand, to control modern society means to control a vast mass of human beings, and that cannot be done save under the power of a passionate faith. Here, too, the dictatorships carry to its logical conclusion what is true of the western world generally. The hold of Christian faith over the affairs of mankind has been weakening throughout the past four hundred years, until no-one now looks to the Church as the source from which the incentive may come for a radical social change. That being so,

some other motive must be found. If it cannot be done with Christian faith, some other "myth" must be called in. The preconditions of totalitarianism are the decay of Christian faith coupled with the emergence of modern machine-society.

It is from this point of view that we must look on the events of last September and the "Crisis" in the limited sense of the word. When we do, the dominant impression is not so much of deliverance from the evil of war (though that was the most important thing at the time), as the illumination of our desperate plight and the exposure of our moral impotence. For, regarded in this setting and as dispassionately as possible, what we did at the end of September may be summed up in four points :

1. We publicly affirmed that democracy is no longer for us a thing worth fighting for. It is true that the nature of modern war is such that, as the Prime Minister said, it can only be waged when the cause transcends ordinary human values ; and the popular revulsion from war is one of the great gains of the Crisis ; but it remains true that, by delivering a democracy over to the power which most openly derides democracy, we affirmed that this was not, for us, such a cause. The significance of that action lies in the fact that it sums up what has long been evidenced in our own life—that democracy has no longer any compulsive hold on our loyalty, because we suspect that the decisions really affecting our life are taken outside of the political arena in that realm of economic activity which is unaffected by the exercise of the vote. But the repercussions of this indifference on our part to the fate of democracy *elsewhere* will have profound effect both in Europe and in our own country.

2. We have accepted German domination in Europe. With the fall of the Sudeten frontier and all that went with it, there is no further barrier to German influence in Central and South-Eastern Europe, or to the realization of the rest of the programme laid down in *Mein Kampf*.

The situation of 1918 has now been reversed ; that this was done without the extreme moral collapse that accompanies actual war is one of the hopeful aspects of the case, but it was not done without moral damage. In any case, the only effective curb on German power is now within Germany herself, and the only real hope of peace is there too.

3. We handed over millions of people, without consulting them, to the Third Reich. What this means for Jews and Socialists we ought to have known then ; we certainly know now. But not even all the Germans in Sudetenland desired it ; many wanted provincial autonomy. We have greatly added to the already desperate problem of would-be refugees. The " sacrifice " of the Czech nation is not the only sacrifice, nor indeed the most poignant. The real sacrifice is in countless human lives made impossible.

4. We have taken a big step towards our own form of totalitarianism. National Service of some sort is inevitable, and with it the organization of the nation along lines defined by war. We do not need to forsake the forms of democracy in order to become in essence a totalitarian state ; and if, as seems likely, the form this takes is an organization of man-power which leaves industry as free as possible, it may be even more ominous for human freedom in general than the more complete control exercised by the other totalitarian countries. Moreover, it may well be that implicit in this is the choice we have so long thought we could avoid—between the rival " ideologies " of the Continent. Certainly there will be great pressure from within and without to attach us to the Rome-Berlin axis, and to detach us from the democratic group. The isolation of Russia, so long sought by German diplomacy, is now a fact, and there is no sign of any desire on the part of Great Britain to alter it : as long as that is so, clearly we have accepted the only other alignment possible.

It is, therefore, from these facts that any realistic

thinking about the international situation must start—a Europe dominated by Nazi Germany, democracies uncertain of their own faith, and an isolated Russia. Unless something quite radical happens to us from within, that *means* a Fascist Europe ; and unless something like a miracle happens within Germany, it means a non-Christian Europe. For the Church it means a very difficult choice.

I have said earlier that Dr. Rosenberg confines the function of the Church to the proclamation of its “other-worldly” Gospel : he claims supreme authority in *this* world for National Socialism. We cannot, in view of his position as Reich Leader of Culture, discount his views as private opinion. Moreover, the restriction so placed upon the Church is *inevitable* under totalitarianism. “Ye *cannot* serve God and Mammon,” and since, *ex hypothesi*, God is ruled out, Mammon wins. The effort involved in re-ordering modern society is such that interference from a Church cannot be brooked. The only rôle left to the Church is to be a faithful auxiliary to the State—and then human freedom is in terrible jeopardy. For, under a highly centralised control, modern society must deny human freedom *unless* there is within it some organ which brings all human action—whether of statesman or of citizen—to a judgment that transcends human convenience. The prophetic function of the Church becomes an imperative, not only, nor indeed primarily, for the existence of the Church, but for the sanity and freedom of man. Only in exercising it does the Church find her life ; and in exercising it she serves mankind. The alternative is to accept Dr. Rosenberg’s advice and become *wholly* other-worldly. And that means both denying the very existence of the Church and forsaking mankind in its extremity.

When, however, we see this with any clarity, two things must give us pause. The first is the actual behaviour of the Churches in the recent crisis. (I must say here emphatically that I include myself in this criticism).

The danger of the Church is that it may acquiesce in evil, or even call evil good. In our reaction to the crisis we did not show any immediate awareness of evil. Mr. Chamberlain was forced to choose what seemed to him the lesser of two evils, and we accepted it *as good*. Later on some of us had our doubts, but only slowly did contrition enter our hearts. And the terrible aspects of the crisis were our moral impotence—the fact that we could not do other than we did, and that so doing we did wrong—and our blindness. So the Church tended to accept and bless decisions which may have been inevitable but were certainly not just. The second thing which must give us pause is that we do not know what the exercise of prophetic function means in a society so complicated and so delicately balanced as our own. Before there can be a revival, on the scale necessary, of prophecy, we shall need both hard thinking directed to an understanding of modern society and a deeper penitence and more continuous waiting upon God than is our wont. For prophecy is—to judge from the classical examples in Hebrew history—a product of these two things. It is the discovery and utterance of the Word of God to *this* situation.

IN GREAT BRITAIN

The Church has only recently become geographically universal and has yet to become one. The œcumenical movement is a small boat in a very turbulent sea. It can be looked at from two aspects—as a world movement, standing among the nations for the Gospel of God, and as a series of national Churches whose contributions to the Church Universal differ. The Church in Germany has made and is making its witness. Our witness in Britain will be to the same Gospel but in different ways. In all our striving after a new and more effective Christian witness we must always ask earnestly how the action which is called for in our situation, specific as it must be, may truly be a part of the life of the whole ;

just as any local congregation must bring its life to the double test of its own situation and its membership in the Catholic Church. What then of us in Britain?

I suggest that, in relation to the issues we have been discussing, these things are given us to do :—

1. To accept willingly our share in the suffering caused to others by the settlement of Munich. This means pressing on our Government (as Sir John Hope Simpson's letter in *The Times* of November 15th did) our willingness to open our doors to a considerable body of refugees, not because it is easy but because it is right ; and our willingness personally to bear some of the cost in giving shelter to them.

2. To withstand to the point of sacrifice the rising tide of anti-Semitism in England. Groups of Christians and Jews should be formed without delay to share frankly together the causes of friction and so prepare on a basis of friendship both to remove those causes and to resist anti-Jewish feeling.

3. To take a more costing part in the redemption of Great Britain. We have great advantages in freedom and in tradition ; but the springs of democracy will dry up unless we take seriously the fact that thousands of our fellow countrymen do not find Britain a community, but only a place of insecurity and poverty.

4. To hold on to the faith that an ordered world is possible because it is God's will. The League may not have been the right instrument, but its purpose was the right purpose. Thus, we cannot admit too hastily any assimilation of the foreign policy of this country to that of countries which openly repudiate the possibility and desirability of international order.

5. To make a supreme effort to fulfil the conditions under which God might revive the prophetic ministry of the Church, even in these difficult days. Those conditions are prayer and hard thinking, the sustained endeavour to recognize and combat the Devil.

6. To scrutinize our colonial policy from the point of

view of the judgment of God and the welfare of the native inhabitants. It is not good enough that the British Empire should merely give place to a German Empire, nor that we should merely hold on to what we possess because we possess it.

Underlying all these points is one fundamental question : is there going to be any sense in the next decades in speaking of Britain as a Christian country ? To give living content to that question and then to seek to answer it in the affirmative is the task of the Church Universal in Great Britain ; but do not let us assume that at present we even know what the question means. Nor let us lose sight of the fact that it may be too late for it to be answered as we should desire.

THE MEANING OF MADRAS

By JOHN McLEOD CAMPBELL*

THE plans of the International Missionary Council for a meeting in 1938 have been exposed to many vicissitudes. So keen was the friendly rivalry of China and Japan to play host to the Conference that it was decided to hold it on neutral territory at Kowloon. The rendezvous was then changed to Hangchow: but that ancient and beautiful city fell a prey to the Japanese invasion of China. India then offered hospitality. The Madras Christian College, a Scottish college of great repute, had recently moved a few miles out of Madras to capacious new buildings at Tambaram. Bishop Heber College had come from Trichinopoly to throw in its lot with the Madras College. Here was an ideal setting, central enough to be convenient for travellers from north and south and east and west, who would welcome contact with the heritage of India. But at the last moment—when distant delegates had already left home, it looked as though all plans would have to be cancelled.

Would it have mattered if they had been cancelled?—if the 1938 meeting of the I.M.C. had had to be abandoned? Then, some would say (provided that it was not a world war that called off the Conference) a great many people, some of them of considerable eminence, would have been saved long and expensive journeys, and could have got on with their proper work without interruption. A single Conference would not have been missed among so many. The world could

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have endured the sacrifice of such a talking shop with resignation.

Would the world have been none the poorer if there had been no Conference at Edinburgh in 1910—no meeting of the International Missionary Council at Jerusalem in 1928? The analogies of those gatherings forbid indifference on the subject of the Madras meeting, and indeed excite expectancy. Let us begin like a biography with a genealogical preface.

When Temple Gairdner, Douglas Thornton's brilliant partner in the Cairo Mission, wrote the history of Edinburgh, 1910, he could not bring himself to write *Finis* at the end of the volume. He wrote *Finis Query*. "The end of the Conference is the beginning of the conquest; the end of the planning is the beginning of the doing," as its great chairman, Dr. Mott, characteristically put it. The Conference had been a revelation, especially perhaps from an Anglican point of view, for we were not accustomed in those days to seeing our Archbishops and men like Gore and Talbot, and Societies like the S.P.G. and the U.M.C.A. appearing on interdenominational platforms. That ugly word in fact was hardly current coinage. Edinburgh had two direct consequences. It ushered in an era of co-operation. It brought to the front of the stage a galaxy of Sister Churches whose existence had hardly been recognized before. It had a third less direct consequence, the Faith and Order Movement toward Reunion; it had a fourth less spectacular consequence, to be attributed to not the least memorable of its reports edited by Professor David Cairns, a new line of approach to non-Christian religions. The missionary enterprise stood out in its majestic proportions.

The war intervened between Edinburgh and Jerusalem, testing and vindicating the international character and function of the movement, for without the Continuation Committee of Edinburgh no provision could have been made for German Missions.

By 1928, when the Conference met on the Mount of Olives the International Missionary Council had come into being ; also thirty National Missionary Councils or conciliar bodies, the former composed of the " younger " Churches themselves, the latter of the " older " Churches' Missionary Societies. Here again there were sequels. The Chinese delegates went home to launch a Five Years Movement in the face of daunting circumstances. The whole policy of Christian Higher Education in India was reviewed and re-orientated by the Lindsay Commission. For once the Church was first in the field with a survey of conditions in the Copper Belt of Northern Rhodesia, first fruits of a new department of the I.M.C. for Social and Industrial Research. The problem of Rural Reconstruction, vital to the welfare of a Church which, taken the world over, is eighty to ninety per cent rural, was tackled constructively in India and the Far East. Most timely was the institution of a new International Committee on the Christian Approach to the Jews. Another co-operative undertaking was the intimate study of Mass Movements conducted by Bishop Pickett.

Precedent then affords one basis for expectancy. Blessings have been bestowed through these channels before : are there not further blessings to be bestowed by the same Giver ? But precedents are at a discount in this unprecedented world, and could not by themselves justify so vast an expenditure of time and treasure as the Madras Conference entails, at a moment when time and treasure are in great demand nearer home. There must be a sense of Vocation behind such an enterprise, and no one with any inside knowledge would deny that such a sense of Divine Vocation there has been, tested by many doubts and difficulties but impelling, and in the end compelling, the issue of this world-wide summons to Tambaram.

But why world-wide ? People who talk and think in terms of the world arouse misgivings. Are they not blinded by megalomania to the realities of national and

racial cleavage? Is there not something Trans-Atlantic about it? Must not the findings of any world conference be superficial, based on skin-deep resemblances in defiance of fundamental differences? Let the European grapple with the problems of Europe, the Asiatic with Asia, the African with Africa. That would save trouble and inflated hopes and inevitable misunderstandings. Be not so globular.

But what are the facts? Christians worship a world-God, not a tribal deity. It is to the world, not to this or that sub-division of it, that Christians owe testimony. The Church by the providence of God has become a World-Society, not in the sense that the world has become Christian, but in so far as Christians are in all the world. The problems of the Church are world problems—affecting alike the Churches in all continents—as members one of another. The environment of the Church is a world environment, economics are world economics: the State is the State whether in Germany or Japan: international relations are by definition international. Can Christians be blamed at such a time as this in the world's history for desiring at all costs to come together from all quarters of the globe—to strengthen one another in their faith, to purify and consolidate their common life, to clarify and proclaim their common witness, to learn together how their impact upon their environment may be more effectively Christian, to consolidate their own ranks and become more recognizably united?

This paragraph has in fact covered precisely the five sections of the Madras programme:

1. *The Faith by which the Church Lives.* (What is the unique Christian message against the background of non-Christian faiths and paganisms, ancient and modern?)
2. *The Witness of the Church* (to the vast unevangelized hinterland: how is everybody setting about that? How can we all set about it better?)

3. *The Life of the Church.* (How fares it with its Worship, its Ministry, its service of the Young and the Diseased, its equipment for building up its own members and presenting its message by Christian teaching and literature? Is it learning, humanly speaking, to stand on its own feet?)
4. *The Church and its Environment.* (How to penetrate all spheres of human activity, all human relationships with the Spirit of Christ?)
5. *Co-operation and Unity.* (Consolidating the former without accepting it as substitute for the latter).

This is a vast range of problems. Can delegates from sixty nations talking for eighteen days hope to get very far in solving them? There are these five considerations which may serve to counteract pessimism.

1. Nobody is going to take these subjects unseen. Not only will the delegates have prepared themselves by laborious study of books and memoranda written for them and circulated months in advance, but they will have behind them the corporate thinking of many groups in their respective Churches who have been actively canvassing the very questions which will be under discussion at Madras.
2. The Conference will not be a series of public meetings. The technique of conferences has developed since Edinburgh, 1910. The work is mainly done in sectional groups composed of those best qualified to deal respectively with different subjects. Discussions can therefore be free and conversational.
3. Consider the composition of the Conference. There were a dozen or so non-Europeans at Edinburgh: at Jerusalem roughly a quarter of the 250 delegates represented the Younger Churches (as they were

called then). At Madras a majority of the 450 will represent the Sister Churches (as they are called now), India, 50 ; Burma, 10 ; Ceylon, 5 ; China, 60 ; Japan, 25-30 ; Korea, 11 ; Manchukuo, 1 ; Dutch East Indies, 15. These figures are worth brooding over. And from Africa there come representatives of twenty different political units. However valuable may be the conclusions formulated by the Conference, the significance of this face-to-face fellowship is greater. What will it not mean to Bantu or Baganda to realize his fellowship with Burmese and Batak ? What will it not mean to the Indian to realize his membership of a Church that is as much African or Far Eastern as British ? India, looking on, will discover that the God of the British Raj shows no exclusive partiality for the white skin. If Edinburgh was a revelation to ourselves in Great Britain, Madras will open our eyes still wider to the true proportions of the world-wide Church.

4. No delegate to Madras will go alone. Our British representatives will be compassed about by a host of intercessors throughout the country during those days, December 12th to 30th. Indians, too, and Chinese, Japanese and Africans will have their hosts around them.
5. All is not over when the Conference disperses. Its members go home with a tale to tell, with a torch to kindle the hearts of their friends. We are fortunate in England in the prospect of hearing the message of the Conference not only from our own delegates, but from representatives of the other nations, who will come straight from Madras to meetings up and down the country.

Dull must he be of soul who does not rejoice that the difficulties have been overcome, that this Conference is

to take place. There is nothing megalomaniac about a world-conference. Only a world-conference would do. The alternative is that either Churches should grow up in isolation, robbed of the strength which comes from solidarity and the truth which comes from learning one of another, or that the older Churches of the West should maintain and stiffen that control of the younger to which they know they are not entitled.

God has opened a better way. There is an element of miracle in it. All the difficulties of race and nationality which inflame men will be present. If Madras is like Jerusalem they will not be burked : there was tension in 1928, only resolved at one moment by the interpellation, "What I want to know is why you Asiatics are determined to go to Hell in the European way?" There may be tension in 1938, but if Madras is like Jerusalem it will exhibit to the world the power of Christ to transcend all that mars fellowship and to draw men into oneness with each other because of their oneness with Him. Surely this is one of the ways in which God is giving to an anxious and divided world a message, to revive its fellowship and reassure its faith.

AFTER PAGANISM—WHAT?

By G. T. BASDEN*

WEST AFRICAN ANIMISM

THE natives of West Africa are animists, which implies that, in their primitive state, they are addicted to the practice of "attributing a living soul to inanimate objects and natural phenomena." The deep meaning of this is important, for a sound understanding of this is the pivot on which turns the transformation from the old to the new. Until we get a grip of what animism signifies in the life of the native, we cannot obtain a true perspective.

Hence my first point is this. The spiritual element is the dominant factor in all primitive native life and practice. It enters into every detail from the ante-natal stage, throughout life, and on beyond the gates of death. It not only dominates the life of the individual, but is also the most potent force in the government of the family and the clan. This needs some elucidation. We are familiar with the terms "tabu," inhibition and prohibition; what may be done and what must be severely left alone. These tabus are prescribed by the priests as commands from the "gods many and lords many," and they act and react with great effect. Beginning at the earliest stage we find that the pregnant woman has to observe a number of regulations prior to giving birth, both on her own behalf, and for the sake of the coming child. During childhood's days, the parent must take the necessary precautions to safeguard the irresponsible youngster. On arriving to full estate, the young man or woman assumes the responsibility for his or her own welfare

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and seeks the means of protection. This is most quickly noticeable in the charms or fetiches of professional men, such as blacksmiths or hunters.

Most important of all is the agency of spirit in the animistic system of government. In all critical questions, the final appeal is always to the spiritual powers. The verdict from this source is unchallengeable and demands absolute obedience to its dictates ; refusal to comply means death ! This domination, with its sanctioned right to kill, is the foundation of government by spiritual authority, and is the explanation of much that seems barbaric to the European.

We need to proceed further and discover how this authority becomes operative. The word "chief" is in common use, but perhaps our interpretation is inadequate. It usually conveys to us a very different idea from what it does to the native. To him a chief is a *semi-divine* being. The rites and ceremonies observed in initiating a chief are prolonged, and are saturated with essentials of prime importance. I will touch only on those which bear on the subject before us. After two or three months of special preparation in retreat, the new chief issues forth a *white* man ; his body is smeared with chalk from head to foot. This is symbolical ; he has, in the course of his initiation, descended into the spirit world. Herein is the significance of the *white* body, the prevailing belief being that all spirits are white. From this visit to the nether regions he emerges as a resurrected being. From the moment of his reappearance he expects, and is given, respect and honour as to a semi-divine person ; his body is henceforth sacrosanct. He may not be assaulted, struck or tied in any form. To injure a chief, or throw him to the ground, is a heinous offence. When these facts are realized, it is not difficult to understand the invulnerable position of these men. They are able to inspire fear and always hold the common people in subjection. These men control the affairs of the community. They sit in council as judges. They

listen to all arguments, but before reaching a decision they forgather in secret in order to consult the gods. When eventually they pronounce their verdict it is with the authority of the spirits ; they are the spokesmen for and on behalf of the gods. Firmly believing this, the people, from very fear, accept the verdicts without question ; it never enters their minds to doubt or challenge the judgments.

PAX BRITANNICA

And it is just here that animism has received its greatest set-back, nay, its death-blow. The missionary is not alone in bringing about the disruption of native custom. With him must be associated the trader, engineer, and indeed all Europeans. Chief of all is the imposition of *Pax Britannica*. The moment that the British Government deprived the chiefs of their ancient prerogatives which sanctioned their power to kill, animistic government was pierced to the heart. Once that power was proscribed, the fear of the rulers began to weaken and has now almost entirely vanished ; only in remote backward areas are there any remnants of it left. This accounts for the fundamental changes that are now in progress. It explains the completely different attitude of the young towards the old. The prohibition of the right to kill is the most disruptive element that was ever introduced. The imposition of British principles has thrown government by primitive native law completely off its balance and left it tottering in bewilderment. For the time being, the people are floundering ; the old have been deprived of their ancestral prerogatives ; the young are clamouring for they know not what, other than that they must somehow find something which they call "progress." As yet the vast majority do not know what this is, nor have they learned how to discern between good and evil to any marked degree. *All* that is new and novel is attractive and to be desired.

THE MACHINE

Next to the introduction of the principles of British administration and the consequent suppression of deeds inimical to the well-being of the people coming under its jurisdiction, the employment of natives by foreign residents has done much to shatter ancient customs and beliefs. In the pioneer days the white man was an unknown quantity. We must bear in mind that *white* faces were associated with conceptions of the underworld. In native plays, re-embodied spirits appear with white faces ; hence the first sight of a European instilled deadly fear into the hearts of the simple folk. It was the usual practice for women and children, and the majority of the men, to hide themselves at the first sight of a white man. When, however, the country came under British control, and particularly since the end of the Great War, Europeans have penetrated into all parts, bringing with them a variety of modern inventions : bicycles, motors, gramophones and a whole miscellany of other commodities. In the early days the native was at first awe-inspired ; at the ticking of a clock, or sounds coming from a box, or the movements of a cheap mechanical toy, he would cry in astonishment, "the foreigner is a spirit (god)." In its way it was a repetition of the experiences of Paul and Barnabas at Lystra (*Acts* xiv, 11) : "the gods have come down to us in the likeness of men." It was instinct with mystery to the native. How could these strange things be done ? How could these sights and sounds be produced except by supernatural means ?

Then came the disillusionment, or the revelation, whichever we like to call it. These same white men wanted labourers for making roads, building bridges and railways, to work in mines and in scores of other schemes. Thousands of young men from the villages responded to the call. Within a few weeks, nay days, the outlook of these young fellows was abruptly widened. In an incredibly short space of time these men were handling foreign tools, controlling machinery and becoming familiar with the

magic of the white man. In due time, they returned to their homes, but not as the simple unsophisticated fellows they were a few months previously. Their horizon had widened ; they were proud of their attainments. Their knowledge, limited as it was, was profoundly greater than that of their elders, and they were able to boast of their experiences and to relate exciting stories. They unfortunately no longer treated their less enlightened elders with their wonted respect, nor were they afraid of them. Moreover, the chiefs could not *compel* obedience. Hoary old tabus were ruthlessly cast aside and ridiculed ; their old potency had vanished, nor did the threatened retribution for breaking one materialize. Hence there has been a widespread disregard for ancient tribal law and custom.

THE MISSIONARY

Meantime the missionary has been steadily at work. For many years the messengers of the Gospel seemed to make little marked impression ; then, at the beginning of the present century, conditions altered and a remarkable movement began. The native converts were taught to realize that they were the natural agents for the task of proclaiming the “ Good News ” among their own people. Once the idea was succeeded by definite service, progress soon manifested itself. Station after station was established, churches and schools were erected, until to-day there are literally thousands of these in the country. In 1936 there were nearly 226,000 pupils in the schools in the southern provinces of Nigeria. Add to these the many thousands who have had some scholastic experience during the last forty years and we have a figure approaching a million ; possibly it may be even more. In the mission schools, which form about ninety per cent. of the total number, and in the churches associated with them, the people heard for the first time that God is Love. It was a novel idea to them ; indeed, in the Ibo language, for example, there is no specific word to represent the western

conception of love. They have learned something of what love means, and gradually the old fear and suspicion have given way before the "living forces of the Gospel." The most telling factor has been the work and witness of the early native converts. They were saturated with native law and custom and knew the ramifications of animistic belief and practice. The snapping asunder of former bonds was of the essence of a miracle to them. It was to be compared with the restoring of sight to the man who was born blind as related in the Gospel story. In innumerable cases the very expression of the face demonstrates the difference between the Christian and the animist.

CONFUSION IN THE "NATIVE" MIND

The official, the trader, the engineer and the missionary, between them, are responsible for the disintegration of primitive custom and belief. To these must be added the more widely spreading and penetrating influence of the natives themselves. These last work directly on their own folk ; the foreigners are indirect agents. The foundation of native life in all its aspects, social, political, economic and religious, has been undermined and is crumbling into ruins. The old cables have parted, and for the time being the ship is adrift, turning this way and that with every fresh current of circumstance. Religious belief has become confused ; the Christian converts are in the vortex with their fellow tribesmen.

If we have grasped the significance of the animist's belief, it will be obvious that the principal issue facing the native is the conflict between the spiritual and the material. Under former conditions he lived under the control of spiritual forces over which he had no control. As the spirits were practically all of a malevolent disposition, he needed to be ever on his guard lest he incur the wrath of one or more of them. He was afraid of his chiefs because they claimed to be the interpreters and delegates of the gods. The great thing to remember is that he laboured

under unremitting restraint. Then comes the breaking asunder of these bonds, a sudden and startling release, and withal bewildering. What is his reaction likely to be ?

Meanwhile, the native is discovering new concepts and novel attractions about him. He is able to earn money and is not slow to spend it. He takes his cue from the white man : what is good for the European *must* be good for him ! The white man's dress, his drink, his work, his recreations are all considered worthy of imitation. All are fresh and attractive to the native and he seizes his opportunities with both hands. The former restraints no longer apply ; his one objective is to enjoy life to the fullest possible extent. He loses himself in the superfluities of the moment, because he has not yet the stamina to steady and control his impulses. His spiritual condition is no longer a matter of concern ; the need for that has gone by the board.

THE PROBLEM OF ADAPTATION

The problem is how to combat the wave of materialism. What can be put forward as a substitute for the waning powers of restraint ? Missionaries are not the only ones worried by this problem ; many others also recognize the dangers of the situation. We know of but one clear and certain solution, and that is the inculcation of the Christian religion. We need to be clear about this. Does it involve a definite separation from all the old life, a completely fresh start, or can there be a compromise between the old and the new ? This brings us to consider briefly the school of thought which advocates the conserving of what is best in native institutions. The question arises whether an alliance is possible or advisable. Here I think the only trustworthy guides are the more mature native converts and perhaps an occasional European who has lived in close association with the people concerned. What are commonly called "arm-chair critics" are usually not qualified to express an opinion. I do not wish to be misunderstood when I say that many of the present-

day missionaries have not much chance to become closely acquainted with the conditions of primitive tribal life. The majority in recent years are drafted into institutional work, schools, colleges and hospitals. It is largely of a routine character and is very similar to such work at home. The native mind cannot be sensed in these surroundings. Those who are under instruction, though they are natives, and have spent their early days in native homes, have themselves largely cut adrift from all that pertains to the ways of their forefathers. A generation has come forth which is, to a more or less degree, ignorant of ancient custom. Time and again one has inquired concerning this or that practice from these young folk, only to be met with the answer : " I do not know ; we do not do these things now." One first-class master in a leading school informed me that he knew much more about the people of Israel, and of English history, than he knew of the ways of his own people. The reason given for this is that the old customs brought no sense of progress ; they were dead weights, an incubus on any man ambitious to advance ; hence they have been jettisoned. From this it will be gathered that the young native is the principal agent and advocate against the conserving of former customs and practices. In any case members of the staff of an institution have their time so much occupied with routine duties that they have not much left for outside investigations. Further, one needs to possess a bump of curiosity in addition to a sympathetic interest. The older natives are shy and inclined to be reticent, or, what is worse, will supply an answer which they think will please, and are always anxious to bring a tiresome catechism to a conclusion.

But there is something deeper to be fathomed. The youth who has no use for the practices of his ancestors may be excused, although he may at the same time be censured. His attitude cannot, perhaps, always be supported. When, however, the subject is scrutinized to its foundation, such a question may be raised, " to what

extent, if any, can native customs and beliefs be incorporated into the Christian system ? ” This inquiry has come much more to the front recently. On the surface it seems quite reasonable to make full use of existing framework, that is, to endeavour to give a Christian interpretation to what was previously good in itself although not based on definitely Christian beliefs. That it is a matter of wide interest is evident from the fact that a whole session was set apart for its discussion at the International Anthropological Congress held in London in 1934. The delegates attending the Congress felt that both the native peoples and the Christian Church might be mutually benefited if the faith could be built up around an indigenous framework. The idea was very attractive and fascinating. The immediate answer to the suggestion was “ Why not ? ”

When the subject began to be probed, it was soon discovered that it was beset by many and serious complications. The deeper the inquiry went, the more confused became the issue. Almost invariably we were forced back to the old animistic background. It was usually found that the custom under review, when traced back to its ultimate source, was saturated with animistic antecedents and could not be extricated from them and at the same time retain its essential significance. An experienced missionary thinker, the Rev. T. Cullen Young, stated that “ the study of what seems the central problem in attempts at adaptation of African ceremonial leaves one conscious of a bar across the path.” The Rev. C. P. Groves, another missionary of wide and mature experience, stated : “ Instead of asking ‘ What can be accepted ? ’ we might rather ask ‘ What must be refused ? ’ Only that which conflicts with loyalty to Jesus Christ as Lord. We thus not merely push the problem further back, but narrow it.”

Another contributor went on to say : “ First thoughts on the question might prompt a negative answer. Many customs and beliefs cannot be incorporated into the Christian system.” This was, undoubtedly, the opinion

of the early Protestant missionaries. Latterly there has been a change of attitude, and there is now a desire for renovation and reconstruction rather than a ruthless destruction. At the same time, one living in close contact with primitive heathenism cannot but be conscious of inherent evil in the system. The question does not introduce an altogether new subject. As pointed out by Sir James Frazer, the Church has already "contrived to plant the seeds of the new faith on the old stock of paganism." In modern days this procedure would not be acceptable, because of the risk of jeopardizing and sacrificing truth and principle.

CONDITIONS OF PROGRESS

Arising from the foregoing, what is the ultimate issue likely to be? In other words, "After Paganism, What?" The issue would appear to depend on certain factors:

1. The effectiveness of the Gospel message. There can be no uncertainty about this. The Gospel is still the "power of God unto salvation." This has been marvellously exemplified in the annals of modern missions. The essential thing is that it must be the whole Gospel, preached with conviction. No watered-down substitute will meet the needs of the animist; it must be a Gospel that "is able to save to the uttermost" and bring complete deliverance from the bondage of fear and suspicion as well as from superstition.

2. The maintenance and extension of missionary work. Owing to economic stringency it has proved well-nigh impossible to maintain adequate staffing of existing work. The normal complaint from the mission field is that the men and women are insufficient to cope with current needs, let alone to seize the opportunities of expansion. One result has been rather to concentrate on institutional work and to leave the pastoral and evangelistic sections to the natives. This is not without its compensating benefits in that it thrusts more responsibilities upon the people themselves, but it would certainly be all to the

good if more European missionaries were available to strengthen these very important and indeed fundamental branches of the work.

3. The evangelistic zeal and witness of the Native Church. This is perhaps the most vital of all. The native is usually the most effective evangelist among his own people, possessing, as he does, a much more intimate knowledge of their lives and modes of thought.

4. The stabilizing and unity of the Christian Churches. The Native Church has made great strides during the last ten years. It has been organized and equipped with machinery. What it needs more particularly is buttressing and strengthening, and especially the deepening of its spiritual powers. The average convert knows very little of Christian doctrine and the pastor has so much to superintend, and so much routine work, that he cannot give the attention to that part of his duty which is, after all, the most important.

THE NEED FOR CHURCH UNION

These four factors represent the means upon which the ultimate result depends. There remains one other feature which ought to be mentioned, and that is Church Union.

While Africa remained undeveloped, the idea of union did not intrude itself. It was not a matter of great concern because the converts of the different missions seldom came into contact with one another. Under the ægis of the comity of missions, each Society laboured in its allotted area, produced its type of convert, and followed its own system of church organization. The conditions have completely changed during the last twenty years or so and they must be met by suitable adjustment of method. As primitive law and custom have been thrown into the melting pot by pressure of the new forces at work, so Christian missionaries are being driven to reconsider their position and policy. The encouraging feature is that this pressure is coming from the native adherents of the different missions.

The native is no longer bounded by the confines of his home village. In former days he did not travel ; to stray from his home was to run into danger. To-day peaceful conditions prevail and facilities for travelling are many and cheap ; moreover, employers transfer their staffs from one end of the country to the other. When converts arrive at their new quarters, they find a different society, with another system of church procedure, and a different mode of worship. They are at first puzzled and bothered. Then they go on to find that these peculiar white people, though they have these varying methods, worship the same God, acknowledge and proclaim the one Saviour, and use the same Bible as the standard of doctrine. This being so, then why a different organization, why another form of ministry and worship ?

These adherents, members of different tribes and converts of different missions, questioning among themselves what all this meant, assembled together to consider the situation. As a result, they came to the conclusion that the causes which produced the “ unhappy divisions ” in England are not of their (the natives’) making, and therefore do not apply to Africans. Resolutions were framed and forwarded to the respective societies with a request that some means be found whereby a United Church should be inaugurated. These reasonable requests could not be ignored, even if there had been any inclination to do so. Actually they have been welcomed with thanksgiving, and in due course there will come into being one United Church for the south-eastern section of Nigeria. On the effectiveness of the witness of a united front very much will depend. It may prove to be the happy solution to the question : “ After Paganism—What ? ”

Failing this desired solution, one fears that the situation will be extremely serious. Animism, as an institution, has crumbled and is in process of vanishing away ; it has ceased to have a strangle-hold on the people. Its bonds have been snapped asunder ; progress—of a sort

—is on the march. There is an insatiable thirst for education. At the moment, Education is enthroned as the one essential to success. What has made the white man powerful and given him the dominant position which he holds ? The native argues that it is superior knowledge, and of course in a sense he is right. Consequently he believes that this is the best way for him also. He contends that it will bring prosperity to him and his people as it has brought it to the civilized races. He wants to share in the good things. He has forsaken the gods of his fathers and cast off all the restraints of his former religious beliefs. Further it must be remembered, and remembered seriously, that there has been a steady and gradually increasing weakening of native rule and authority during the last thirty years and that the present generation know very little of their clan and tribal traditions ; many are not even interested in them. This all means that, left to their own devices, they will seek to work out a destiny of their own. In doing so they will not pause in their struggle, though they grope and flounder. They are reaching out to the sun and seek a place in the world ; that is the great objective. But in seeking life they are in imminent danger of losing it. In their search for the material they are losing sight of the spiritual.

The inculcation of Christian principles is the one and only solution, the only means of saving the African from himself and from the subtle temptations he is now being called upon to meet. The acceptance of a Living Christ as Saviour and Lord alone will re-establish his inherent spiritual potentialities. He must have a substitute for his lost allegiance in place of that of which he has been robbed by the imposition of changed conditions. In Christ alone will he find that which satisfies his needs and sanctifies his life.

SOME EDUCATIONAL IDEALS AND PROGRESS IN THE SOUTHERN SUDAN

By G. F. EARL*

TO assume responsibility for the upbringing of children is no light thing ; to assume responsibility for the children of others is a far more serious matter. Yet that is what the British people and the Christian churches, perhaps without always fully realizing it, are doing on a vast scale in many parts of Africa to-day. That they should assume such responsibility is not unnatural ; it is only part of their larger responsibility for the development of the peoples as a whole. That, however, does not make it any lighter, rather the opposite, and the comparative inability of the majority of Africans to criticize fairly their administrators and educators is all the more reason for the utmost caution in the methods employed and for a clear idea of the ends in view. All too often it is taken for granted that a form of civilization and a social system similar to our own are the ideals, and that an educational system similar in essentials to ours is a necessary instrument in achieving this. Both are assumptions into which many people have consciously or unconsciously slipped largely by the inertia of habit, pressure of circumstances, and the lack of any tangible alternative. The principle of indirect administration with its varied methods of application is by far the most important attempt at rebellion, but it is doubtful if it can be considered more than an extensive modification of, rather than an alternative to,

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British ideas of government. In fact, the degree of local autonomy it affords reflects a philosophy which is characteristically British. Thus we are engaged, willingly or unwillingly, in a system of development which seems essentially British, but which we hope will become adapted and incorporated into African life until it is as truly African as Roman law is British. At all events we are now committed, and for the rank and file of African administrators and educationalists nothing remains but to make the best of the job whether it is considered good or bad.

The Christian Church can certainly adopt a more positive and reassuring attitude by virtue of its conviction of the universality of its message, already vindicated in all five continents, whatever the methods employed to propagate and implant it. So we press on with Christian education, trusting that the ultimate good will far outweigh incidental mistakes.

In the Southern Sudan the educational system is chiefly characterized by its extreme simplicity. At the earlier C.M.S. mission stations, opened before 1920, the schools originated in classes for workmen and other station employés and their children, with the object of achieving sufficient literacy to read the Scriptures already translated and in process of translation. These beginnings were made some years before the Government assumed responsibility for education. When this occurred, appreciation of the work of the pioneer missionaries, economy, and other considerations induced the Government to seek the co-operation of the missionary bodies in education rather than initiate work of its own. The schools at the mission stations were shaped into what are termed "elementary vernacular" schools, with a course lasting four years, and a central school was established at Juba (since moved to Loka) with the object of continuing the education, in the medium of English, of selected boys

from each of the E.V. schools to a sufficient standard to enable them to enter Government service as clerks, book-keepers, interpreters, telegraphists, medical, sanitary and agricultural assistants, and in other capacities where a fair knowledge of English is required. From this school, too, the Mission aimed at drawing a number of more highly trained teacher-evangelists to staff its E.V. schools and the central school itself. At this stage the little village schools, which were springing up in considerable numbers around several of the mission stations, were left out of the scheme.

The use of English as the medium in the central school was made necessary by the absence of any lingua franca and by the fact that it was the language of Government in the South Sudan, apart from such considerations as its value in giving access to a large quantity of literature. The difficulties involved in this, however, can readily be appreciated when it is explained that there are five major group languages in use at the E.V. schools, where very little English is taught. To mitigate these difficulties a scheme is now on foot, by which boys destined for the central school are to receive a more adequate grounding in English before going there.

Other and more important features of the new scheme are the inclusion of girls' education and of the village schools. Up to the present it has been impossible for various reasons to conduct girls' education parallel with that of the boys, though valuable beginnings have been made individually by some of the missionaries' wives and others. Now, however, sheer necessity has led to a new determination to overcome the difficulties and to make adequate provision. The little village schools, like the E.V. schools, had their origins in evangelistic efforts and the desire roused by them to read the Scriptures. Upon them attention is now being focused by the Government and Mission alike, inasmuch as they represent the sum total of education which will ever be received by the large majority of the comparatively small proportion of the population

who receive any education at all. It is chiefly upon them that the task falls of breaking down age-long prejudices, and so paving the way for the improvement of the standard of life and health of the populace as a whole, and of doing this with as little as possible of the evil which often accompanies such disruption.

Thus at the moment the educational system within the C.M.S. area consists of a large number of "bush" or village schools, ten elementary vernacular schools, and an English-speaking central school. A technical school, giving instruction in carpentry, has for some years been conducted in conjunction with the latter, but lack of suitable openings for its products has led to a temporary curtailment of its work.

At the English-speaking central school at Loka the day-to-day life proceeds in much the same uneventful way as in the average English school. The stage of adventurous pioneering is past, and the missionaries have the same temptations to become the slaves of dull and deadening routine as schoolmasters in the home country. Such routine, it must be admitted, contains a greater variety of duties and tasks than normally falls to the lot of a schoolmaster here. In addition to the ordinary class-room work, buildings have to be erected and repaired, food has to be bought and distributed, clothes, few and simple as they are, made and mended. Periodic disturbances, such as a dispute or even a brawl, either between schoolboys or perhaps with some of the local inhabitants, have to be settled amicably. Accounts and records have to be kept, statistics worked out, and employment arranged for boys leaving school. Outdoor activities, such as agriculture, football and physical training, need constant supervision, and devices have to be thought out to counteract the tendency to monotony. Health, hygiene and general cleanliness all require more attention than in most English schools. The spiritual side has to be fostered ; in addition to the usual school prayers and services, meetings and study groups of a voluntary and

less formal kind are most valuable in this. In short, the thousand and one duties, perhaps on a simpler scale, which are distributed among all the members of a staff in England, fall mainly upon one or two pairs of shoulders in Africa. No matter how busy a missionary is, there must always be a patient and sympathetic ear for any native teacher or schoolboy who wants it; such demands can be most exacting on time, mental energy and patience, but to refuse them would be to miss some of the most valuable means of contact and to fail just where the need of help is greatest. Gradually these routine duties are delegated to native teachers and older boys, and their faithful and efficient performance forms a valuable part of training and education. It should be borne in mind that at this early stage a school is educating not only the boys, but the teachers also. The latter need special care; from the point of view of character they are subject to special temptations simply because they are trusted more than most native employés. From the educational standpoint, there is always the danger, since there is no higher school or college in the country, that even the best of them may be left behind as the standard of the school rises. An attempt is made to counteract this by means of an annual refresher course in the holidays, and soon it is hoped, by enlarging the staff, to leave them with sufficient spare time for private study and special teachers' classes. Up to the present, too, sheer pressure of work has made it impossible to undertake a special teacher training course at the end of the ordinary school course, and the training of boys intending to become teachers has had to be fitted into the already full timetable as well as could be done. It is hoped to remedy this as soon as a larger European staff can be obtained.

One feature distinguishes Loka from many African schools. The variety of tribes and divisions of tribes represented, while creating some special difficulties, affords great scope for observations and comparisons of customs, ideas and abilities. The similarities and differences

discovered are often as interesting to the Africans themselves as to the Europeans. The school is undoubtedly a great force for unification. Even if at times there is some friction between tribal groups, progress is being made, and at least the day of large scale inter-tribal encounters seems to have passed, and it is particularly heartening to observe strong friendships grow up between boys of tribes which a generation or so ago were in the stage of traditional enmity. Not long ago a Zande schoolboy wrote in an essay that it was difficult, when walking through the territory of the Morus, even to buy food and water, as the Morus would say: "Your grandfathers used to eat our grandfathers." At Loka, Zandes and Morus and boys of many other tribes learn to live together not merely in a state of mutual toleration, but frequently in mutual respect and actual friendship. A remarkable demonstration of this power of unification occurred about a year ago, when a Zande teacher died suddenly. The almost uncontrollable distress and grief of the boys of every tribe at the loss of their friend was witness to the extent of the breakdown of tribal prejudices. If, as anthropologists have stated, the backwardness of the primitive African can be largely attributed to living in small isolated self-contained units, then the contribution of this unifying influence appears to be something of far greater value than sentiment. It would surely be wrong to give the credit for this solely to education or school life; undoubtedly the common possession of the Christian faith, with its message of human brotherhood, and even such details as boys of different tribes possessing the same baptismal names, must have contributed greatly.

Of the influence, actual and potential, of the school upon the country, a little has already been shewn by referring to the careers for which the boys are being trained. It is the only centre in the C.M.S. area for training to a higher standard those who are to become leaders, whether as clergy or teacher-evangelists, of the rapidly growing indigenous church. This also means,

seeing that there is no education apart from the mission, that it is training the educational leaders as well. Not less important is the fact that it is providing the native staff for Government offices and public services, though in this field there is not a complete monopoly, as two Roman Catholic schools of the same standard are also doing this. Apart from immediate usefulness, the significance of this lies in the progress which is being made towards the time, centuries distant as it may be, when the Southern Sudanese will be able to dispense with outside aid.

The curriculum follows much the same lines as in most schools in tropical Africa, save that there is necessarily a predominance of attention given to English. Scripture, arithmetic, history, geography, a little elementary science, agriculture (theoretical and practical), hygiene, drawing and simple carpentry, all have their place in the programme. Composition in the various vernaculars and translation are included, with the double object of maintaining interest in the native tongues and all that they stand for in the way of preserving unbroken relations between the educated class and their own folk, and also of trying to stimulate the production of reading material in the vernaculars. The academic standards achieved so far are not high in comparison with other African territories. This is neither to be wondered at nor regretted ; it is simply the result of starting later. In some ways it is a thing to be thankful for, inasmuch as the Southern Sudan is still free to avoid excesses in Europeanization, and in other ways to profit by the experience of others. In many quarters it is hoped that the Southern Sudanese schools will never become enslaved to European examinations and syllabuses. Already efforts, very determined if somewhat simple, are being made to relate all school work, especially in such subjects as history and geography, to the needs and outlook of the country. This is largely a matter of selection and emphasis ; the aim is not by any means to ignore the outside world, but

rather to try and view it through Sudanese eyes and connect it with Sudanese life and history.

In all the class-room work, as well as in the less formal side of school life, the aim is not primarily the inculcation of factual knowledge of greater or less value, but the fostering of habits of free and independent thought, and the development of that sane, balanced attitude of mind, matured by experience and grounded with as wide as possible a knowledge of the world and its ways, which is the necessary basis of such habits. Ambitious as this may be, and all too often far removed from the actual, it remains nevertheless the ideal towards which the life and work of the school are directed. No less an ideal is tenable if the goal is the development of full manhood.

On the religious and ethical side the aim is on the same lines, a personal faith supported by if not based upon reasoned thought, strong enough to emerge naturally and unforced, from an inborn sense of responsibility, in practical Christian living, service and testimony. To say that character-training is attempted always sounds like egotism on the part of the would-be trainers. Character-growing is perhaps a more modest term, and certain it is that the day-to-day life of a school community provides an almost ideal environment for the achievement of stability in Christian life and character.

To look for results is always essential; to look at results is often dangerous. Educationally the school is fulfilling its objects, as far as its present standards permit, and is providing as many leaders in Christian and educational work as can be absorbed, as well as the native employés required by the administration and public services. That a higher standard of education is desirable seems obvious; it is a matter of time and resources, and the official and missionary alike must still exercise patience. From the viewpoint of character it is harder to assess. No one would deny that there are some glaring failures. On the other hand, there are those who exhibit rare qualities of Christian character and who show fine

standards of disinterested, trustworthy and faithful service in their respective spheres. The majority, as usual, fall between the two extremes. On the whole, however, it is fair to claim that they possess a degree of initiative, reliability and industry which is above that of the average untrained native, and which bears witness to the fact that baptismal promises and Church membership are more than mere formalities.

Near the church at the C.M.S. station at Lui there is a well-known tree. It is called the "Slave Tree," because the old men and women can remember seeing their unfortunate fellow-tribesmen collected beneath its branches to be bound and carried away into captivity. Under the tree is a pulpit which is used on special occasions, such as Christmas, when the crowd of worshippers is far too large for the church to contain. Within the memory of one generation inter-tribal strife and bloodshed, slave raiding and other barbarian horrors have given place to peace and good will, justice and liberty, enlightenment and orderly progress. In this work the Sudan Government and the Gordon Memorial Sudan Mission of the C.M.S. have joined hands in a beneficent partnership, the fruits of which justify high expectations for the future well-being and progress of the peoples of the Southern Sudan.

THE MINISTRY OF THE CHURCH IN CANADA

By H. P. THOMPSON*

ANYONE who reads year by year the "Unified Statements" which survey the whole overseas work of the Anglican Church must hear one note sounding through them again and again from country after country—the over-burdening of the ministry, the excessive strain laid upon the clergy, missionary and native alike, by the extent of the areas and the weight of the responsibilities laid upon them. They find themselves unable to do effectively the evangelistic and pastoral work for which they were ordained, and on which their hearts are set. The Church is often full of vigour and eager to advance, but its ministry is spread too thinly to do the work that is needed.

That this is a major difficulty of the Church of England in Canada was one of the chief impressions brought back from an all-too-hurried tour which I made through Canada this summer for the S.P.G. Since the days at the beginning of the century, when immigrants flooded on to the prairies, the Church has been struggling to keep pace with them, and provide them with its teaching and worship, wherever they may open up new ground. In the post-war years a network of parishes, thin enough in all conscience, had been extended over the settled areas. But recent happenings have made the situation more difficult than ever. For eight successive years most of the great farming areas of Alberta and Saskatchewan lost their crops through drought and other disasters. Many farmers left their desolate lands to try to make a fresh

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start on the "last prairie" of the distant Peace River district, or to carve out farms from the forests north of the prairies, where rainfall is more sure. Those who stayed, hoping year after year for a change of fortune, piled up each year a heavier load of debt. Though rain has returned this spring, and their crop has been good, it will be long before they shake off the burden of the past.

Thus the Church has a double problem : to provide both for the drought areas, where the population, always thin, has now been thinned out still more ; and for the new areas, on the fringes of former settlement, where people, for the most part destitute of means, are trying to make new homes, though it must be four or five years before they can get any paying return from their labours. With reduced means, the Church has to try to stretch its ministry over still wider districts ; yet the need for its ministry, among people who have suffered so severely, is more urgent than ever.

Nor is that all. Recent years have seen remarkable mining and industrial developments in Canada. Oil has been found in the Turner Valley, south of Calgary. Coal has been mined in the Rockies, not far from Jasper. The rise in the price of gold has led to the opening of many new mines in the gold-bearing districts of Ontario and of British Columbia, and new mining centres have suddenly sprung up in such remote places as Goldfields and Yellowknife, on the great lakes of the North-West, almost inaccessible except by air. Still farther from civilization, pitchblende is being mined on the shores of Great Bear Lake, and conveyed all the way to Toronto for the extraction of its precious radium.

Wherever these developments occur, men migrate by the thousand into hurriedly-built shack towns, and the Church must try to be among them. But with its resources already stretched to breaking-point or beyond, this proves very difficult ; and often the first vital year or two are past before any effective provision can be made to meet the sudden needs.

The Church is well aware of the facts, and anxious to fulfil its task. The dioceses have made heroic efforts. Through all the strain of the drought on the prairies, hardly a centre of work was closed. Men doubled their districts ; they accepted stipends reduced almost below a living wage ; they went without holidays ; their cars rattled to bits ; but they stood by their people. On the new frontiers of settlement they have tried to keep in touch with the settlers, to help them with food and clothes, to teach the children through the " Sunday School by Post," to build little churches as centres are established. The Church has maintained as far as possible the English parochial tradition, that it must extend its care to cover every member of the Church, wherever he may make his home, and must feel itself responsible for all British people who own allegiance to no other body.

Though the problem is most acute in the West, the East is not exempt from it. Forest-covered Algoma has to try to provide for many once-prosperous centres of the lumber trade, now worked out and left with a remnant of population in great poverty. At Cobalt, where for twenty-five years fifty mines were producing silver, two now remain, ghosts of their former selves, and the parish has to be served from Haileybury near by. Even in the country round great cities like Toronto there are difficulties, for people are drifting from country to town, from farms to factories, congregations melt away, and parishes have to be combined. Sometimes a district is gradually monopolised by a settlement of Germans or Czechs, or a sect such as the Mennonites, and Church life dwindles to nothing.

So it comes about, particularly in Western Canada, that the conditions of work impose a heavy strain on the clergy. They have great distances to cover, in order to reach little groups of people, or individual households. Many almost live in their cars. On Sundays they hurry from service to service, with little time to do more than

greet their people afterwards, and go away again. In good weather the roads are rough, and driving is tiring ; in bad weather the roads are almost impassable, and driving is a nightmare. The strain of finance is a perpetual anxiety ; the upkeep, repairs, and heating of churches and halls, the running and repairs of the car, the relief of distress and hunger, have to be met out of tiny resources ; often the home budget is no less precarious. Financial anxiety presses even harder upon the people of the congregations ; material needs loom so large that it is hard to keep spiritual issues in the forefront. The priest himself has little spare time for his own spiritual life, little quiet, no money to buy books. The nearest brother priest may be fifty or a hundred miles away ; gatherings for common counsel or devotion are expensive, and must be rare.

Moreover, the shortage of clergy means that responsibility has to be assumed very early. It is a common practice to take theological students from the colleges, and send them out in summer on to the prairies, to fill gaps, or give holidays to overworked clergy ; a young, untried layman may be put in charge of two or three churches for several months. Seldom can a deacon be placed in a curacy for training ; curacies are very few. He may be put straight in charge of a big district, the nearest priest giving oversight, and administering the sacraments when he can spare time from his own parish.

Such is the strain laid upon the clergy by the conditions of their work in many parts of Canada. With a return to good harvests on the prairies, finances will be less straitened, but the Church population is too thin, and is likely to remain too thin, to lessen very greatly the strain upon the parochial system, and the task of the clergy.

If this strain is to be borne, and the clergy are to be helped to give their people the high spiritual leadership that they need, the Church must provide as fully as possible for their spiritual and devotional training, and mitigate, so far as it can, the solitude of their position.

The clergy, not least the younger clergy, have a keen missionary spirit, and are conscious of their need for more help in their own devotional life. But it is perhaps in the preparation for ordination that more might be done to fit young clergy to face the conditions that often await them. Some, at least, wish that the Colleges had given more time to their devotional and pastoral training.

The Church in Canada has nine Colleges, most of them placed at University centres, and linked with University life. The usual system is that these Colleges receive students—not all destined for the ministry, and sometimes not all Anglicans—during their Arts course, which lasts about four years; the theological students then remain for another one or two years, taking their training for ordination. The training is thorough and good, academically; but it is open to weakness on the devotional and pastoral side. For the general atmosphere of the College life is that of the University; and the College Chapel services must cater for its residents as a whole.

In England the Theological College is usually set apart wholly for the training of clergy. Men come to it after they have taken their degree at the University. Its atmosphere is that of a fellowship with a common vocation, its Chapel provides a training in the devotional life which is the most precious of all the gifts which the College can bestow. There need be nothing of the hot-house about it; but such a College can give a devotional and pastoral training hardly possible where the ordinands are only a section, perhaps a small section, in a wider student membership.

It would seem, then, that Canada might gain by adopting the English plan in the training of her clergy. Several leaders, whose judgment should carry weight, approved the idea when it was discussed with them. It would be very difficult to change the accepted system; though the "Field Commission" in 1931 recorded a general feeling that the Canadian Church should reduce

the number of its Colleges to four or five. If such a number could be set apart as purely Theological Colleges, taking students only after they have obtained their degrees, and concentrating wholly on their theological, devotional and pastoral training, there would still be a very useful rôle for the remainder as Church hostels and centres of Church life in their Universities, and they could house during their Arts course those students who intend afterwards to proceed to ordination.

Four or five Colleges may seem a small allowance for a country so vast as Canada ; some students would have to travel far from home to find their training. But there would be a compensating gain. The Church needs more links to draw its far-flung provinces into a unity, and the presence in all parts of the Dominion of clergy trained together in a few Colleges would be a real bond of union. It is a mistake for any province, still more for any diocese, to try to provide and train all its own staff.

How far can the Church in England help to reinforce the ministry in Canada ? On the whole it seems that the Canadian Church wishes now to train its own ministry, and to supply a large proportion from its own resources. The Bishop of Kootenay desires to revive the " five-year system " in British Columbia, where the British element in the population is stronger than elsewhere ; but for the most part it seems that Canada wishes only for men who can say, " Here will I dwell, for I have a delight therein."

The English contribution must rather be made by young men who will go over to Canada and take their training in Canadian colleges, including often their university course and degree. But such men must be very carefully picked. They must have grit to go through a lot of hard work, and perhaps (as many young Canadians do) to earn in the summer vacation their fees for the next year's course. Their vocation must be as closely tested as possible ; for it is hard to " turn down " a would-be ordinand after some years of study, especially as secular jobs are hard to find in Canada. Yet the Church must

not admit to its ministry any whose fitness is open to doubt.

The isolation and strain under which so many clergy have to work are very similar to the conditions which caused the great Bishop Westcott, many years ago, to suggest the Bush Brotherhood system for the Church in Australia. That system has not been successfully transplanted to Canada ; perhaps it has never been given a full trial, for the Great War interrupted the experiments, derived from Bush Brotherhood and Railway Mission methods, which were begun under the Archbishops' Western Canada Fund. But Community work has triumphantly justified itself in Canada. Even those who disapprove of the churchmanship of the Cowley Fathers at Bracebridge pay warm tribute to the success with which they serve a poor and straggling district, and have built up a strong Church life among its people. They have at least proved that it is not necessary to allot a parish priest to every area, and station him permanently in it. And they return to their centre far more often than do Bush Brothers in Australia.

It is not, of course, suggested that such religious communities as the Cowley Fathers could take charge of many areas in Canada, though an extension of such work to other centres would be of the greatest value. Rather, it seems that the Canadian Church might experiment on its own lines. The essentials appear to be a small group of clergy—must they be unmarried?—with a common rule of devotional life, a common centre to which they gather regularly, and a common authority (perhaps their own corporate authority) directing their work. The Bush Brotherhood idea would need adaptation to the rather different conditions of Canada, but it might find a remedy for the isolation and the burden of responsibility that often press so heavily upon the priest of the prairies or the frontiers.

Yet another form of community work has proved of the highest value in Canada, that of communities of women.

The needs of the prairie mother, the prairie girl, are as great as any ; and it is hard for the priest, especially the young priest, to deal with them. Women can best help women ; and Canada has been something of a pioneer in showing how this can be done. The work of the Cowley Fathers at Bracebridge is greatly aided by a little group of the Sisters of St. Margaret who are stationed in a house nearby. Three Sisters of the Community of St. John have opened a centre for work among women and girls in and around Edmonton, which is a real bit of pioneering, particularly, in this case, for unmarried mothers. Women workers in Sunday School vans, and the Sunday School by Post, though they form no "community," have greatly helped the clergy to find and keep touch with isolated women and children. But perhaps the most notable experiment has been that of the groups of women, "Bishop's Messengers," such as those at Swan River, Brandon, and Fort St. John in farthest Athabasca. Stationed in groups at convenient centres, these "Messengers" cover large districts, visiting, teaching and helping the settlers, of whom many are in extreme poverty ; they hold services in little churches, schools and community halls ; they reach the children ; and they work in with a "travelling priest" who follows round to give the sacraments, and co-operates fully in their activities.

While the staff of clergy remains so small for the vast opportunities of Canada, this experiment in the fullest use of the service of women is of the highest importance and value. Even when there are clergy enough to cover the ground more adequately, there will surely be place for the organized service of women, in communities of varied kinds, to contribute their special share in the Church's ministry. In this, Canada may well be giving a lead that can be followed elsewhere.

THE FUTURE POLICY OF MISSIONS— CONFLICT, CO-OPERATION, OR “ CRISIS ” ?

(An estimate of Dr. Kraemer's *The Christian Message in a Non-Christian World*).

By E. C. DEWICK*

THE International Missionary Council, in preparing for the World Missionary Conference to be held this winter at Tambaram, near Madras, invited Dr. Hendrik Kraemer, a former missionary in Java, and a leader in the “ œcumenical movement ” for co-operation among the Churches, to write a book reviewing and appraising the present-day situation in the mission field. This Dr. Kraemer has done, with outstanding ability and learning. It is not too much to say that it is the most penetrating and comprehensive survey of the basic principles of the missionary enterprise which has appeared in our generation.

The time for such a survey was certainly fully ripe. For in the mission field as a whole, recent years have not been years of confidence or advance, but rather of heroic struggle generally ending in retrenchment and a widespread uncertainty as to the fundamental principles and motives of missions. The early missionaries of all denominations held a perfectly clear-cut view—that the heathen religions are works of the Devil, their doctrines

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false, and their adherents doomed to eternal fire in hell, unless rescued by the Saving Truth brought to them by the missionary with the infallible Bible in his hand. But such a view has steadily become less decisive and confident in missionary circles during the last hundred years ; although it may be noted that during the last decade (in India, at any rate) those missions which adhere most closely to a " Fundamentalist " theology are the missions which can show the most rapid progress, both in funds and in the number of young missionaries who have volunteered for their service. But this response has been due to an intensified emotional appeal rather than to a clearer intellectual understanding of the principles involved ; and among the missions which co-operate in the work of the International Missionary Council and the allied National Christian Councils, the need for a further " re-thinking of missions " (along lines somewhat *other* than those of the American Laymen's Report of a few years back) has been urgently felt.

That need, Dr. Kraemer's book will go far to meet. His knowledge is immense, his experience unusually wide, and his powers of criticism and analysis exceptionally penetrating. He recognizes clearly the need for drastic changes in the policy of most missions, if they are to deal effectively with the situation which now confronts them. Missionary policy in the past has rested largely on the assumption that the " sending Church " is well established in a " Home Base " in the midst of " Christendom," and is consequently entitled to adopt a paternal attitude towards the younger Churches in " non-Christian lands," and to direct their development in matters of doctrine and Church-polity. Instinctively, too, most missionaries have assumed that they, as Europeans, have an inherent right and capacity for managing the affairs of other races and peoples. But Dr. Kraemer maintains that these assumptions have to be radically revised to-day. The world, he says, can no longer be regarded as divided into " Christendom " and " the non-Christian world of

Africa and the East.” Rather, to-day, we must recognize that

The Christian Church, religiously speaking, in the West as well as in the East, is standing in a pagan, non-Christian world, and has again to consider the whole world as its mission-field, not in the rhetorical but in the literal sense of the word. (p. 16.)

If that is so (and when we think of Russia, Germany, Spain, Mexico, can we dispute it?), then much of our current missionary literature and phraseology will need large readjustments if it to be made really relevant to the world in which we are living.

Even more difficult, perhaps, will it be for most of us to put aside the quiet but axiomatic assumption of superiority towards the peoples of Africa and the East, which leads even the most sympathetic of missionaries to speak of them as “*our* native Christians,” and to view the transfer of authority from the mission to the native Church as a matter, at best, for surprised gratification, and at worst, for grave misgivings. Yet is not Dr. Kraemer right when he says :

The East rides again the horses of its own destiny. The Western hegemony in the affairs of the world belongs to the past. . . . Probably there is no fact more fraught with consequences for the shaping of the future of humanity than this. (p. 20.)

Our slowness in recognizing this in the past has led to what Dr. Kraemer describes as “a lack of imagination and flexibility of mind” in the missionary presentation of Christianity, and an unwillingness to adopt Oriental indigenous methods of expressing the Gospel message. (p. 314f.) He holds that the complaints of the younger Churches against the “foreignness” of Christianity as taught by missionaries is “wholly justified” (p. 408) ; and he urges that it is not merely permissible, but obligatory, for every missionary to steep himself in the language, thought and traditions of those to whom he is sent, so that he may be able to present to them the Gospel

as far as possible through the medium of their own terminology and ritual (p. 303). How far we still remain in practice from this ideal may be realized when we reflect that in the majority of Anglican mission-fields the forms of worship are still literal translations of ceremonies and prayers authorised under the stress of the controversies of the Reformation, and bearing clear marks of the Tudor conception of the Church as a bulwark of the English monarchy. Dr. Kraemer has done well to remind us that if we really care for the essence of the Gospel, in presenting it to those outside the tradition of Europe, we must be willing to disentangle the essence from these accidental forms, and re-present it in forms more intelligible to Oriental or African minds.

For these, and many other wise and far-reaching suggestions, all who have the missionary cause at heart are deeply indebted to Dr. Kraemer's book.

But when we come to examine the general policy and principles which Dr. Kraemer advocates, many of us will find it much more difficult to agree with him, or even to endorse the hope expressed in the Foreword by Archbishop William Temple, that this book "will supply the principles of missionary policy for our generation." For Dr. Kraemer bases his main conclusions explicitly upon his theology; and that theology is essentially dualistic and "Barthian." It is true that he criticizes Karl Barth in some details; but he accepts and endorses the fundamental principles of the Barthian theology. He draws a sharp line between the sphere of "Revelation," which he limits to God, the Bible, and the Church, and the sphere of nature, which covers all creation and all human thought, discovery and history outside the Biblical revelation. Between these two spheres, he will not admit that any essential or "organic" relation exists; the one sphere is the antithesis of the other, and any attempt to harmonize the two within a large unity involves a betrayal of the true Gospel. (pp. 25, 63-73.) He has an intense horror of all "monistic" philosophies

which seek to include God and creation within an "organic unity," and teach the essential immanence of God in the world. He believes that these lead on to "Relativism," which regards all types of religion as relatively true, but none as absolute or final, and which declines to draw hard and fast lines between Revelation and discovery, the Supernatural and the natural, the Church and the world. This "Relativism" Dr. Kraemer holds to be the deadliest enemy of true Christianity, which must stand or fall by its claim to present the Gospel as Absolute and Final Truth. (pp. 6, 296f.) And the Gospel, according to Dr. Kraemer, is not a philosophy, nor even a theology, but simply a "tale" or revelation of certain Acts of God in Christ—the Incarnation, the Atonement, the Resurrection. (p. 73.) These acts, just because they are free, personal acts, were not determined by any previous historical events, or any "law of causation"; and so we need not look for any general *præparatio evangelica* for them through nature or history as a whole. (p. 123.) In these Acts of God, human thought and experience finds, not its consummation or fulfilment, but its *crisis* (judgment). (pp. 110, 287.) Neither our reason nor our human "sense of value" will guide us to find God (pp. 64, 106); but only "the radical religious realism of the Bible," which is the sole channel of God's message of salvation to man. (p. 83, *et al.*)

From this theological starting-point, it is obvious that certain practical conclusions follow with regard to missionary policy and practice.

In the first place, we are asked resolutely to put aside the mistaken attempts of "liberal" missionaries to find "points of contact" between the non-Christian religions and Christianity. "Points of contact," says Dr. Kraemer, "can only be found by antithesis." (p. 108.) We need not, indeed, adopt the older missionary method of entirely *condemning* the other religions; but we must maintain that, however noble they may appear to be, if judged by human standards, they can contain no real revelation of God

or of the Way of Salvation. To join with the adherents of other faiths in "a co-operative search for truth," or to imagine that by sharing our religious experience with theirs, we can enrich our own spiritual resources, is a mistake involving "a denial of the revelational basis of Christianity." (p. 296.)

Secondly, Dr. Kraemer bids the Church affirm unhesitatingly that proselytism "belongs to the core of the missionary message" (p. 296). It must not be repudiated, as Mr. Gandhi would wish, nor even apologized for, as some modern missionaries have been inclined to do; but rather proclaimed as essential for the fulfilment of "the only valid motive and purpose of missions," which is, "to call men and peoples to confront themselves with God's acts of revelation and salvation for man and the world, as presented in Biblical realism." (p. 292.)

Now if Dr. Kraemer's advice is followed in these respects, it will involve an important change in the general direction of missionary policy. For during the last half-century Christian missionaries as a whole have certainly been tending towards a more sympathetic attitude towards the non-Christian religions, a greater readiness to join with them in conference, and even at times in common prayer, and a growing emphasis upon the value of a "peaceful penetration of ideas" as one of the most important results of missionary work. But if Dr. Kraemer is right, this whole tendency must be regarded as erroneous. Co-operation between the Church and the world is impossible without a surrender of vital principles. "The permeation of society with the Christian spirit" can never satisfy the true purpose of missions; indeed, it is rather to be deprecated, because it tends "to stiffen the mind against further religious change." (p. 291.) If the Church is to be true to her Divine mission, she must lay aside all such secondary aims and concentrate upon one task, and one only—that of pointing men to God's self-revealing acts in Jesus Christ.

Now such a challenge to the Church, to adopt this important change in missionary method and to turn away from undertakings which have been widely regarded as important parts of the Christian enterprise, calls for serious consideration, and a careful scrutiny of the theological basis on which this practical advice rests. To the present writer, it seems that many of the doctrines which Dr. Kraemer regards as self-evident axioms are distinctly questionable, or at best only half-truths. Some of the terms which he uses most frequently are never clearly defined in this book, and are often used in such a way as to gloss over a serious *petitio principii*, and thus to evade important issues. Take, for instance, the term "Biblical realism," which he uses to describe the dualistic and anti-monistic outlook which underlies his whole presentation of the Christian message. His use of the term implies that this outlook, and this only, is truly "Biblical." Now we agree that the *predominant* outlook of the Biblical writers is dualistic, and non-philosophical, simply presenting "the fact of God" as a Person, without discussion of the intellectual problems therewith involved. But we would maintain that there are also other lines of thought in the Bible—the mysticism of some of the Psalms, or the philosophical note in parts of the Johannine and Pauline writings—to which Dr. Kraemer seems to us to do but scant justice, and which ought to receive much fuller recognition in any scheme which claims the title of "Biblical realism."

He adopts a similar method in dealing with the doctrinal traditions within the Christian Church. He either ignores or condemns all Christian thinkers who have inclined towards a "monistic" philosophy, and have sought to include the world at large within the sphere of God's operation and self-revelation. But there has been a long tradition in the Church which has rejoiced to welcome non-Christian teachers, such as Plato, as "men who spake well, according to the proportion of the Word sown in their hearts" (Justin Martyr, *2nd*

Apology, xiii), believing that this is in accord with the general large-heartedness of Our Lord, as well as of St. Paul and St. John. That tradition can be traced through the Alexandrian Fathers, a large part of the theology of the Orthodox Churches, the Renaissance, the Cambridge Platonists, and the Hegelians, down to modern theologians such as the Cairds, Inge, Streeter and Cadoux in our own day. All this line of Christian thought is either ignored by Dr. Kraemer, or referred to with disapproval.

Now we would submit that a theology which is thus based upon only one type of Biblical and Christian teaching cannot be regarded as fully Biblical, nor as genuinely realistic—if by “Realism” we mean a resolute facing of all the relevant facts.

Another point in Dr. Kraemer’s argument which seems to us open to question is his fierce denunciation of “Relativism,” and his insistence that the Christian Gospel must be regarded as “Absolute Truth”—or be religiously valueless. Now we agree that there is an extreme “Relativism” which is so vague that it declines to give its allegiance to any expression of religious truth, and takes refuge in the ineffective platitude that “one religion is as good (or as bad) as another.” That is assuredly destructive both of clear thinking and of effective moral effort. But there are many Christians who, while accepting Jesus Christ as their Lord and Saviour, and as the Supreme Word through Whom God has spoken to man, are yet, in a sense, “relativists.” For they maintain that even when a revealing Word comes forth from God in absolute perfection, it can penetrate to us men only through the medium of our human bodies, minds, and spirits; and since these are imperfect, the revelation can be apprehended by us only in a form that is relatively (and not absolutely) true. This does not (as Dr. Kraemer seems to imply, pp. 6-11) deprive it of all religious value. The demand: “Give me *absolute* certainty in religion, or I will believe *nothing*!”

which is common alike to the Roman Catholic, the Fundamentalist and the Barthian, surely savours a little of the petulance of a traveller who, having realized that no map ever made by man is free from minute errors of measurement, declares that in future he will never trust a map again !

Indeed, is it possible, in *any* kind of human knowledge, ultimately to discard every element of "relativism" ? Take the case of Dr. Kraemer. He tells us that certain truths are "revealed," mentioning "the Sonship of Christ, His Redeemership, His Godhead and Incarnation, the Trinity, the Doctrine of the Fall," and so on, which (he says) are "expressions of the essential structure of reality," and "belong to the core of Biblical realism." (p. 334.) He draws a sharp line between these and other doctrines which he regards as non-essential, even though widely taught in the Church. (p. 84, *et al.*) Now by what authority does he draw this line ? He will not accept the Fundamentalist view of the infallibility of the Bible (p. 383), nor the infallibility of the Church (p. 145), nor the validity of the general religious experience of mankind (p. 294). What then is left, except *the conviction of Dr. Kraemer* and others who share his point of view, that certain doctrine and events belong to the realm of the Absolute and the Perfect ? He admits, indeed, that "*outside the revelational act of God . . . Truth is a bigger thing than we can know*" (p. 368, italics mine) ; but this of itself implies that *we can know* exactly what is within the sphere of revelation and that within that sphere, Absolute Truth *is* within our grasp. Now surely this is to claim for human faculties a power that is more than human ? That is why the "Christian relativist" demurs to the claim of the Christian absolutist—whether Catholic, Fundamentalist, or Barthian—to be able to point to Absolute Truth. For "we know in part and we prophesy in part."

It is for reasons such as these that we hope that Dr. Kraemer's book will be received with circumspection, as

well as with appreciation. It certainly merits careful study, and contains many valuable warnings and lessons which the whole Church will do well to take to heart. But we hope that the recent revival of "Absolutism" by Dr. Kraemer and other Christian theologians will not lead to a hasty abandonment or condemnation of the movement towards a larger measure of mutual understanding, co-operation and worship, among the adherents of different faiths. We agree whole-heartedly with Dr. Kraemer that the missionary policy of the Christian Church must be based upon the revelation of God as given to us through Jesus Christ; but we believe that this revelation is larger in content and wider in scope than the interpretation of it which is set forth in this brilliant and stimulating book.

THE GROWTH OF THE CHURCH IN CONGO

By H. WAKELIN COXILL*

ON March 9th, 1938, Nlemvo, a happy, blind old man of about seventy (the exact date of his birth is unknown) died at a place called Wathen, in the Belgian Congo. Blind Nlemvo was, we believe, the very first native in Congo ever to see the Light as it is in Christ Jesus. He was not a blind old man when that miracle happened, but a bright-eyed lad of about twelve, working as a personal boy for Holman Bentley, one of the pioneer missionaries.

Nlemvo grew to be a remarkable man and it was he, more than any other, who helped the early missionaries to master his tribal language, prepare dictionaries and grammars in it, and translate the Scriptures. When his eyesight failed, his face became more radiant with an inner vision. He learned to read Braille and chuckled at the advantage he realized he had over others when he found that when he could not sleep at night he could read his Bible without troubling to light a lamp. He told a missionary once that, "As I am always in the dark, I am seeing things you can't see. You have too much light to see them." "I think I know what you mean," the missionary answered, "when the sun is in the sky we cannot see the beauty and the brilliance of the stars. We only see that when darkness comes on." "Yes," said Nlemvo, "that is exactly what I do mean."

Nlemvo was a miracle of grace, but Congo is a land of such miracles. On April 30th, 1882, there was one native Christian in Congo—the boy Nlemvo; to-day

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there is an active, adult baptized Church membership, in connexion with the Protestant missions alone, of over a quarter of a million. The Congo has been one of the mission fields of the world where, in the span of a single lifetime, it has been possible to watch and marvel at the growth of the Christian Church.

The soil did not seem very promising into which the seed was first planted, and the patient courage of many a noble pioneer was tested to the point of heartbreaking despair. What could be done with people so backward and ignorant that they had no written language and had never invented a wheel, even for their pottery? What could you expect from a people so cruel that many young wives would be buried alive with their dead old husband across their knees, in a land where children could be sold—and eaten? What hope was there for a people so lacking in even human love that some tribes had no name for it? Words for hunger and lust they had, but nothing for the beauty of unselfish love. They were animists. The forests, the rivers, the hills were full of evil spirits, and one's very mother might be proved by the poison cup to be a witch. The services of fetishes and of crafty, cruel witch-doctors were always in demand. And how divided were the people by suspicion, fear and hate. There may have been, and there was, close communal life within the village or the tribe—to be an individualist was to attract attention, and this was dangerous with witch-doctors around—but to be the friend of one village generally made you the natural enemy of the next, and tribal wars seemed never ending. It was “Darkest Africa.” It seemed one of Satan's strongholds.

The first missionaries to come to what is now Belgian Congo arrived during January and February of the year 1878; within six months of H. M. Stanley's historic emergence at the mouth of the Congo River. Stanley, by his tremendous and hazardous journey of 999 days, from the east coast to the west, had proved that the Congo River was the highway into the interior.

These earliest missionaries were Englishmen and were the representatives of two British societies ; the Baptist Missionary Society and an interdenominational society, founded by Dr. Grattan Guinness, known as the Livingstone Inland Mission. At that time it was believed by some that the mighty river Stanley had descended would be named after the greatest of all African missionary explorers. By these two societies Protestant mission work was established in Congo eight years before the foundation of the Congo Free State and thirty years prior to the annexation of the Congo by Belgium on October 18th, 1908.

In face of an alarming death roll, much sickness and almost insurmountable difficulties, both societies, after establishing stations on the Lower Congo, entered into friendly rivalry to be the first to reach Stanley Pool, from where, safely above 200 miles of cataracts and rapids, the mighty river, without counting its innumerable and important tributaries, is navigable for over a thousand miles. To the B.M.S. fell the honour of being first to the " Pool " ; the missionaries Bentley and Crudgington of that Mission, after thirteen previous unsuccessful attempts, reached there on February 12th, 1881. They were the very first white men, coming from the mouth of the river, to arrive at what is now Léopoldville, the beautiful capital of this Belgian colony.

During the next three years the first mission steamers were put together at Stanley Pool ; the *Peace* and the *Henry Reed*. All the parts for these boats had to be carried from the coast on the heads of natives, with the exception of the boiler heads which were too heavy. These were rolled over the scorching hills and through the malarial valleys and were frequently abandoned *en route*. But the time came when wildly excited natives yelled as the boats first travelled under their own steam, " She lives, Master, she lives ! " These boats took part in much of the earliest exploring of the Congo and its tributaries, and on the little *Peace* George Grenfell was

the first ever to travel up the Ubangi. And these little boats and others that have followed them have played a great part in helping to build the Church of Christ in Congo.

Since the time of Stanley, and particularly during recent years, the whole country has been amazingly opened up under courageous and wise Belgian administration. To-day, excellent air-services, railways, motor roads and large, comfortable river steamers are all at the disposal of those who bring in the Gospel of Peace.

Hard on the trail of the earliest missionaries others came, coming from many different parts of the world, but chiefly from America, the Scandinavian countries and Great Britain. Territory after territory has been occupied for Christ and tribe after tribe has heard in its own tongue the wonderful works of God. To-day, including those on furlough and the missionaries working in the Belgian Mandate of Ruanda Urundi, the "foreign" missionary force numbers 1,237, and work is being done from 234 principal stations. These figures do not include the important work being done by the many Government-supported Roman Catholic missions. Altogether there are 42 Protestant organizations now working in Congo and Ruanda-Urundi. Some of these are very small "family missions," but others are large, well-organized societies. Several different denominations are represented; Presbyterians, Methodists, Baptists, Brethren and others. There are also several undenominational or interdenominational missions, some of which are doing very good work. The Church Missionary Society has no work in the Belgian Congo proper, but is doing magnificently in Ruanda-Urundi. Missionaries of twelve different nationalities are working in connexion with one or another of these mission groups.

Despite the fact that there are so many differences in nationality and creed the Protestant missions of Congo have, since the foundation of the work, enjoyed a delightful unity and practised close co-operation. They have helped

each other in innumerable ways. Sickness, death, common problems and difficulties, as well as unity in Christ, have drawn them together. Overlapping of territory occupied has been carefully avoided. This fine spirit of co-operation has played, and is playing to-day, a very great part in the growth of the Church. From the earliest years periodic general conferences have been held. Following the recommendation of the Edinburgh Conference of 1910, the Congo was the first of the great mission fields of the world to form a Continuation Committee. Since then this Continuation Committee has greatly increased its activities and influence, and its name has been changed to that of the Congo Protestant Council (Conseil Protestant du Congo). By 1928 co-operative work had so grown in volume and importance that a full-time executive officer was deemed necessary, and the General Secretary of the Council is now supported by grants from the missions and by individual gifts. Every mission seeking membership in the Council is expected to subscribe to its basic aim, which is to build up one Church of Christ in Congo. To encourage the formation of this one Church most of the missions have agreed to drop, as far as the Native Church is concerned, their denominational tags and titles and unite in forming "L'Eglise du Christ au Congo." Natives who have joined that Church in connexion with one mission will, on letter of transfer, be accepted by any other mission in the Council.

Among the many activities of the Council approach is made to Government on behalf of all, when necessary ; two journals are published, the *Congo Mission News*, in English, and *L'Evangile en Afrique*, in French (the latter being for French-speaking native Christians) ; there is a Union Mission Hostel in the capital and a Union Mission Bookshop and Bible Dépôt ; and this year, for the first time, an Educational Adviser has been appointed to help co-ordinate and advance, in harmony with the Government programme as far as possible, the educational work of the missions.

To make possible the growth of the Church nearly all missions realized at an early stage the need of an educated native ministry ; they also believed that all people should be given the Word of God in their own language and taught to read it. This has meant that school work and preaching have gone on side by side. Schools have been opened to people of all ages, and much time and labour has been expended in teaching the three " R's " as well as in translation work and the preparation of books. When it is realized that there are possibly as many as two hundred distinct languages and dialects used in the Congo the difficulty of the task that has had to be faced is the better understood.

Throughout the Colony there are now some 13,000 Protestant school-chapels to be found in the villages, and attending these and the various station schools are some 330,000 scholars. The work of maintaining these schools, the existence of which is vitally important to the growth of the Church and in winning the children, is tremendous, especially as it is being done entirely out of the ordinary funds of the missions.

The Belgian Government favours Roman Catholicism and gives millions of francs to Catholic educational work, which is thereby considered as " national " and " official," but nothing is given for Protestant education and there are no Government non-Catholic schools to which the children of Protestants can go. While full credit is given to the excellent colonizing work done by Belgium, and Protestant missions are among the first to express their gratitude to the Government for protection and generous hospitality, they nevertheless feel strongly that, however Catholic politicians may try to interpret the " letter " of the Treaties of Berlin and Saint-Germain, Belgium sadly fails to comply with the spirit of those treaties by her favoured treatment of the Catholic missions, especially in the field of education. Protestant missions were established in Congo, as I have shown, long before the annexation by Belgium, and Protestant natives pay the

same taxes as others and should be granted the same privileges. We continue to hope that Belgium will some day change her costly and one-sided policy.

Yet, despite all the difficulties and the opposition a fine native ministry is developing and there is now, in Congo, an army of some 14,250 native workers, pastors, evangelists and teachers. In many places, too, the native churches are now being entirely supported by the gifts of their members who are also sending help to "regions beyond." More and more responsibility is being placed upon, and is being very efficiently carried by, consecrated native leaders.

The story of the growth of the Church of Christ in Congo could not be complete without a word about the heroic work of mission doctors and nurses. Theirs has been a splendid contribution, and the unselfish work they do amid the filth and in the heat of the tropics cannot be too highly appreciated. They have done more than perhaps all others to put the cruel witch-doctors of the past to rout and, by following the example of the Great Physician, they have led the people by loving service to know that God is love and to realize His fatherhood. Our medical men have always been evangelists. There are now fifty-five of them in the Protestant ranks and at the thirty-six mission hospitals, and at the many dispensaries over two million treatments were given last year. A very encouraging feature of the medical work is the way in which Christian natives, both men and women, are finding in it a field of service in which they themselves can show their love for Christ and their willingness to help their fellows. There is no lack of those eager to avail themselves of the opportunities of training now being offered them.

Marvellously has the Church grown in Congo since Nlemvo, as a lad, stood bravely alone. The total Protestant community, with Church members, adherents and children must number more than a million, or about a tenth of the entire population. Small wonder that at

the Diamond Jubilee Celebration held at Léopoldville in June, 1938, there was expressed heartfelt gratitude to God for the great things He had done.

A convention for native leaders was held in connexion with the Jubilee, and, great though the distances in Congo are, delegates came from thirty-four stations of ten different societies, and represented eighteen tribes. One of the natives who attended this convention, in writing about it later, said :—

“I saw that God thinks of the Congo people, too, in these days so that they can gather together in perfect harmony, a matter for great rejoicing. For in the time of our fathers eighteen tribes could not get together without causing disagreements and quarrels, and they would even kill one another. But now that we gathered together under the influence of the Holy Spirit there was only happiness, love and understanding. This shows that we have been taught one Book, that we have one Lord, Jesus Christ the Son of God Who died for us. It is He Who joins us together, and in Him we are only one tribe which is called Christians. This tribe shows that it surpasses all other tribes in perfect understanding and harmony. For it was built through the blood of Him Who was crucified, Jesus Christ, and the Holy Spirit surrounds it.”

SELF SUPPORT

By RT. REV. V. S. AZARIAH, D.D., LL.D.*

WITHIN the last six months there have appeared three independent statements on the subject of Self-Support—from three different parts of the world—without any prearrangement or common consultation.

The first is from Dr. Kraemer of Holland with experience of the Dutch Missions in the Far East ; the second from Bishop Thompson of Persia (or Iran) ; and the third from South India. All three agree that the idea of Self-Support has been pressed far too much on the younger Churches, that the result on both the older and the younger Churches has been bad, and that the time has come for a rethinking of the whole subject.

This word seems to have been coined about ninety years ago (1848), by Henry Venn—the great missionary statesman of the Church Missionary Society. He placed before his own Society and its missionaries the ideal of “training up the native Church to self-dependence and to self-government from the very first stage of a Christian movement.” In the year 1851 in a minute passed by the C.M.S. he said : “The ultimate object of a Mission viewed under its ecclesiastical aspect is the settlement of a native Church, under its native pastors, upon a self-supporting system. The *euthanasia* of a Mission takes place when a missionary, surrounded by well-trained native congregations, under native pastors, is able to resign all pastoral work into their hands, and gradually to relax his superintendence over the pastors themselves,

*This article, which is a paper read at the Madras Missionary Conference, by Dr. Azariah, Bishop of Dornakal, is reprinted from the October number of the *National Christian Council Review*, the organ of the National Christian Council of India, Burma and Ceylon, by kind permission.

till it insensibly ceases ; and so the Mission passes into a settled Christian community. The elementary principles of self-support, self-government and self-extension must be sown with the seed of the Gospel."

So it began. But the extraordinary emphasis on the self-support part of this ideal had its inception, according to Dr. Eugene Stock, in the sixties on the inadequate financial resources at the disposal of the Missionary Societies at that time. Other Missions adopted the language and followed the lead given by the Church Missionary Society.

But the inadequate supply of funds at the Home end has been more or less a chronic feature of missionary finance ever since ; and the over-emphasis of self-support is a perennial accompaniment of this state of affairs.

Dr. Kraemer refers to Henry Venn's formulation as "the aim of all missionary work the establishment of self-supporting, self-governing and self-propagating Churches"—and states the common belief in missionary circles that "will and ability in a Church to achieve self-support have been considered decisive indications that the Church has a right to become free from all missionary control."

"Missionary agencies," he says, "take the point of view that as long as an indigenous Church is living on money coming from foreign missionary sources, the missionary agencies have the right and the duty to control the way in which the money is spent—on the ground that they are responsible for spending the gifts entrusted to them." This subject he truly says : "causes much friction and misunderstanding between missions and the younger Churches. The problem itself is ultimately not a practical or business problem, but a spiritual one. There are practical and theoretical reasons for taking the standpoint that the measure of independence from missionary control should *not* depend on the amount of the financial support that is still granted by missionary agencies to self-governing indigenous Churches."

“ To connect the lesser or higher degree of independence from missionary control with the amount of financial support, and to distinguish ‘ mission money ’ from ‘ Church money ’ becomes a source of irritation to the indigenous Church and is spiritually unsound. The indigenous Church is the *fruit* of missionary labour, but not *the possession* of missions ; and it is on the side of missions a serious and fatal misunderstanding of the nature of the Church to consider any indigenous Church in any stage of development to be in an inferior position because it receives financial support. The support given to one Church by another is no charity but fraternal help. The missionary agencies must act fully on the idea that Churches which are equal members of Christ’s Body should receive fraternal help, which fact excludes the stipulation of rights, conditions or restrictions. Where rights are connected with support, the equal and fraternal members of Christ’s Body easily take on the relation to each other of *controlling benefactors to irritated recipients of charity*.”¹

Bishop Thompson of Iran writes in the July number of the EAST AND WEST REVIEW in equally decisive terms. He rightly acknowledges the value of the ideas of self-support, self-organization and self-propagation that have been set before the indigenous Churches. They have brought home the need for self-support if these Churches are to grow up out of childhood. “ But I cannot help feeling,” he says, “ there is danger in over-emphasizing this line of thought. The words themselves seem to express the thought in a rather superficial and materialistic way. When we try to analyze them they seem to translate themselves into terms of money, numbers and efficiency. They express not so much the spiritual life itself as the outward expression of it.” After saying he did not know who first coined the expression, he hazards the guess that it must have been coined by a member of one of the missionary societies, and probably someone on the organizing staff of one of the Societies living in England

¹ The italics are mine.

or America, to help to solve some of the greatest problems of the over-worked and harassed Mission Secretary or committee member at home !

He pleads that these should be the unconscious result of our work, while the conscious aim both of the younger Churches and of the missionary societies should be a more directly spiritual one.

That is exactly my plea also. The over-emphasis of self-support, and of self-government based on self-support, has already done grievous harm to the life of the Indian Church.

Neglect of the call of new villages and communities because the self-support budget does not permit new workers ; postponing adult baptisms because increase in baptized membership means increased assessment to the general fund ; pitiable neglect of pastoral supervision and sacramental ministrations because of large and too unwieldy spheres given to ordained ministers (one pastorate having as many as to fifty to sixty-five villages in some areas) ; growth in selfish luxury in local church equipment, side by side with gross neglect of evangelism, or a grudging contribution to the missionary cause ; court cases between missions and local congregations over sales of property by missionary societies ; divisions and discord within self-supporting Churches, because Church Committees have come to think that provision of support of the pastor ought to mean control of the pastor—these are some of the evils that have appeared as direct results of a policy of too much emphasis on self-support as the goal of Church development, and an altogether unhealthy affiliation of support and control started by the policy of missions.

And when we consider the grounds on which self-support is almost always urged, we cannot be surprised at such a result. An appeal to self-respect has been made—dependence on an outside source being denounced as shame. An offer of autonomy or at least an increasing share in the government of the Church has been offered as

the reward of attaining to a measure of self-support. Further, self-support has been included because of financial stringency and its sequence reduction in grants, followed by cuts in salaries applied from above. These have almost always resulted, not only in irritation and dejection, but also often in permanent injury to the work of the Church. In short, SELF has been pandered to, and the place of money has been magnified, and what can we expect but these natural results of such an unspiritual policy?

How can we now put this matter right? I shall give some of my own thoughts.

1 The *first* need is a fresh formulation of the aim of all missionary work, which ought to be so to establish and develop a Church in the land that it will be a worthy witness to the redeeming power of the Lord.

In thus formulating the aim of missions, of course I include all the different activities of the missions now in existence. If we believe that the Church in India is ultimately going to be the supremely effective factor in bringing the peoples of India under the rule of Christ, we must agree that this is both right and reasonable. What did not St. Paul do to help the Churches he founded that they should "come behind in no gift," "grow and abound more and more in all things," "bearing fruit in every good work and increasing in the knowledge of God?" The obligations of missionary societies do not by any means cease when the infant Church is organized, diocesanized, Indianized or "unionized." These outward developments are inevitable and must be welcomed and encouraged. But it can by no means be assumed that these developments mean a stage of spiritual life where the Churches can be left to their own resources. Through *education*—(especially where the economic condition of the Christians is so low that the training of the future workers and leaders cannot be accomplished without adequate help from outside); through *literature*—(to bring within reach of the indigenous Church the results

o. the scholarship and experiences of the older Churches) ; through *missionary personnel*—(whereby the rich spiritual heritage of centuries of Christian experience is placed alongside of the infant Church) ; and through *financial assistance*, (especially where owing to the circumstances of the Christians, even elementary education of the children has to be provided for by the Churches)—the spiritual development of the Christians must still be the care of their spiritual fathers lest, in St. Paul's words, by any means they have bestowed labour upon them in vain.

2 *Secondly*, the inalienable right of a Church to live its own life, to rule itself under the Spirit's guidance, must be frankly and fully recognized. St. Paul's injunction to the Corinthians must be heeded by all—both representatives of the older Churches and the younger Churches. "Let no one glory in men. For all things are yours, yours for use as instruments provided by God to help you to fulfil His purposes for you—whether Paul, or Apollos, or Cephas (your missionaries), or the world, or life, or death (the world's happenings), or things present, or things to come (present conditions or future expectations) ; all are yours ; and ye are Christ's ; and Christ is God's." (1. Cor. 3 : 21, 22). This does not mean that each separate congregation has the right to order its life and discipline, independent of other Churches or of apostolic guidance. But within these restrictions, the Church's right to order its own life must be recognized if we are to move forward.

I should like the attitude of the Missionary Societies to be one of willing service and co-operation, as partners in a great common enterprise. They should say to the Churches they have established : "This is your country and your Church" ; I should like them to say, "It is your privilege to extend it, to govern it, and to support it. What help do you want from us in carrying out this programme ?"

The old missionary dictum that the giving of responsibility must be proportionate to the degree of self-support

attained must be abandoned. Missionaries and missionary societies have not lordship over the faith of the Churches or the administration of the Churches, but are helpers of their joy. Realization of responsibility is the first step to sacrificial giving. Throw the responsibility upon the Church; giving will be stimulated beyond all expectation.

3 *Thirdly*, it must be recognized that the problem of financial support is very complicated and can only be solved in a spiritual atmosphere by co-operation between the missionary agencies and the Churches. The comparative poverty of the people, the fact that—as Dr. Kraemer points out—“the cost implied in self-support is still partly determined by a machinery that has been set up without a thorough consideration of the indigenous economic foundations”; the fact also that elementary education is not yet free in this country as it is in the lands of the older Churches, and that Government grant-in-aid is unstable and increasingly uncertain—all these factors contribute to the difficulty of the problem. It therefore needs the earnest prayer and the common thinking of the whole Church—missionary and indigenous—to find any solution.

4 *Fourthly*, the emphasis ought to be not on self-support but on Christian giving—Christian sacrificial giving.

The survey undertaken by certain North Indian Christian Colleges shows that in some urban congregations, Indian Christian officials receiving over Rs. 100 a month do not give to Church support more than one per cent. Rural Christians in the Telugu country seem to give about two per cent. This is an index of the state of their Christian life. Much teaching is necessary to lift this subject above the temporary expedients arising out of occasional practical needs.

Not merely much teaching, but *Christian* teaching on the basis of the New Testament is urgently called for. All sermons based on Mal. 3 : 10 or the Deuteronomic

promise of material results following generous giving surely must be rigorously stopped. The grounds for giving must be based on the New Testament model, taken, for instance, from St. Paul, as he expounds in 2 Cor, 8 and 9. Further, it cannot be said that Christians, whether in the older or younger Churches, have begun to give of their substance to God and to God's work as they ought to. If a Jewish family offered to God not less than one tenth of its income and a Christian family offers one fiftieth or one hundredth only, our people have to travel very far even to reach the Jewish standard. And they had no Saviour who had died for them, and no world to evangelize.

In this connexion, I may quote one of the findings of a recent Conference on this subject held in Nagpur under the auspices of the National Christian Council. "The duty and privilege of Christian stewardship should be taught to the converts from the very beginning of their Christian life. In congregations where this has been neglected, nothing less than an awakening to a deeper experience of the Christian life and faithful teaching on stewardship on New Testament lines can bring about a realization of their obligations to sacrificial giving. If this were done, and Christians could be roused to do their duty to Christ and His Church in the matter of giving, the Conference is convinced that far more than is necessary for the support of the ministry could be provided by the indigenous Church itself."

This is literally true of our own Church in the Dornakal Diocese. If instead of two per cent. they will give ten per cent. of their income, the whole work of the Church, Elementary Schools and Higher Institutions can be financed without any Government grants or Home grants !

5 *Fifthly*, it must be remembered that, whether the burden of supporting its ministry is on the Church itself or not, its responsibility for the evangelization of the country can never be transferred to other agencies. It

is not right to say that the first duty of a Church is to support its own ministry and only afterwards may its offerings go to the missionary cause. And it is positively wrong to say—as was said some years ago—that the Church's duty is to attain to "self-support," and the Mission's duty to evangelize. A Church can live without self-support, it will die without witness-bearing.

It has, moreover, been abundantly proved over and over again, both in the older Churches and the younger, that the missionary motive resulting in missionary giving does more than anything else to increase the offerings of the people for the needs of their own Church.

6 *Lastly*, the word "self-support" must cease to be used as a synonym for Christian giving. The word and the policy it symbolizes have been weighed in the balance and found wanting. It has tended to lower the ideals of Christian giving; it has introduced into the Church an atmosphere of material bargaining; it has helped to create an unfortunate and false relationship between "equal and fraternal members of the Body of Christ" (as Dr. Kraemer aptly puts it), "of controlling benefactors to irritated recipients of charity"; it has directed attention more to administration and finance than to spiritual life.

I plead that the whole subject may be raised to a higher level. Let us cease to worry about the lower aspects of Church finance, and direct our energies to inculcating in our people a greater devotion to our Lord and Saviour, a deeper appreciation of the place the Church must fill in the development of the Christian life, and a sense of the Church's responsibility, because it is the Church, to witness and work for the Master—other results will naturally follow; one of which will be what we have long tried to produce under this word "self-support."

THE SERVANT SONGS IN ISAIAH

By A. W. PARSONS*

I.—THE SERVANT AS TEACHER AND MISSIONARY

THE character and work of the Servant of the Lord is in some respects the most important subject with which the Book of Isaiah deals. These passages are as follows: xlii, 1-4; xlix, 1-6; l, 4-9; lii, 13; liii, 12. There is nothing in the Old Testament so rich in meaning, so far reaching in teaching and so profoundly allied to the New Testament, as these Servant Songs by that great prophet who has been called "The Evangelist of the Old Testament."

In this study we will consider only the first of these passages: *Isaiah* xlii, 1-4. We set aside at once all questions of the date and authorship of these Songs of Service and Sacrifice. But there is a Scriptural question which we must endeavour to answer. In *Acts* viii, 34, the Ethiopian eunuch, who had been reading the most profound of these passages, *Isaiah* liii, asked Philip: "I pray thee, of whom speaketh the prophet this? Of himself or of some other man?" Philip's mind was full of the life of Jesus Christ. He must have thought deeply about His mysterious death and have seen that in the light that streamed from the Cross of Christ the prophet's picture had gained a deeper meaning. "Then Philip opened his mouth and began at the same Scripture and preached unto him Jesus."

In *Matthew* xii, 18 ff., this beautiful poem in *Isaiah* xlii, in which Jehovah is the speaker, is regarded as a prediction

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or anticipation of our Lord's words of wisdom and His works of mercy. Students of Scripture, however, do not feel that this acceptance of our Lord Jesus Christ as the true Servant of Jehovah hinders them from considering the historical setting and original meaning of these great prophecies. There are two main lines of interpretation.

1. *There is the Collective Idea.* The Servant of the Lord is the Nation of Israel, either the actual historical people or secondly, the Spiritual Israel, the kernel of the Nation, Israel after the Spirit ; or thirdly, the Ideal People of God, the Nation as they were intended to be in the Plan and Providence of Jehovah. 2. *There is the Individual Idea.* The Servant is not the whole Nation or a part of it but either a directly historic person, "the prophet of some other man," like Jeremiah, or he is an Ideal Person, that is, the Messiah.

The difficulty of interpretation arises from the fact that national and personal characteristics, ideal and historical traits, cross and recross one another throughout these passages, and the consequence is that no single theory appears to fit all the references. When Bishop Patteson of Melanesia undertook his last voyage which ended in his martyrdom in September, 1871, he was studying on board the schooner the book of *Isaiah* with the aid of Dr. Delitzsch's Commentary, of which he said : "It helped me much." I think that the most helpful thing that has been written about the identification of the Servant of Jehovah comes from that Commentary. "The idea of the Servant of Jehovah assumes, to speak figuratively, the form of a pyramid : the base was Israel as a whole ; the central section was *that* Israel which was not merely Israel according to the flesh, but according to the Spirit also ; the apex is the Person of the mediator of salvation, springing out of Israel."

Let us now turn to the study of this first Song. In the first verse we read : "Behold my Servant, whom I uphold ; my chosen, in whom my soul delighteth : I have put my spirit upon him. He shall bring forth

judgment to the nations." Here we have the *Divine choice and equipment of the Servant of the Lord*. In *Isaiah* xli, 8, there is a clear recognition of the Divine call and election as the basis of Israel's service and as the source of her highest inspiration: "But thou, Israel my servant, Jacob whom I have chosen, the seed of Abraham my friend; thou whom I have taken hold of from the end of the earth and called thee from the corners thereof and said unto thee, thou art my servant. I have chosen thee and not cast thee away." Israel was not elected as God's favourite. He loved all nations. Israel was elected as His servant and chosen not in opposition to other nations but for their sakes. Israel was chosen *because God loved the world*. (*Isaiah* xlv, 1-6).

The thought of election has ever since played a great part in all real religion and in every noble theology. In our day the word "evolution" has been more popular in the Churches than the word "election." We have thought much of the process of life and not enough of the power and purpose behind all process. The life of service takes on a new meaning for those who realize that God has called them. That wonderful verse in *Ephesians* ii, 10, which tells us that "we are created in Christ Jesus unto good works which God hath before ordained that we should walk in them" is full of comfort to those who have to bear burdens of service which otherwise would be intolerable. This is the faith which has kept missionaries and martyrs steadfast in the darkest hours. Men who as Servants of the Great Adventure have led forlorn hopes have rested in the eternal purpose and electing choice of an Almighty God. In the days of national apostasy and Baal worship; in the gloom of the Babylonian exile; in the dark times of the Maccabees; in the early days of Christianity; at the dawn of the Reformation and in many lands where principalities and powers were arrayed against God's Servants, they have endured because they felt that they were grasped by a Divine Purpose, which could use the

weak things of the world to confound the mighty. It was this passage, and other passages from this part of *Isaiah*, which deeply impressed William Carey, the cobbler-missionary, and he often turned to this book for encouragement and support.

The vital question about free will and fate can never be settled once for all. It is good for men to wrestle with it, and each new age must find its own way of stating the balance between these two great truths, that God is sovereign and that man is free. But I believe that God guides each one of us for some specific work. God is the centre of our lives. He is the ultimate source of all good to those who trust Him. (*Romans* viii, 28.) Now in this first Song the Servant of the Lord is seen as teacher and missionary. This ideal of teacher and missionary (one sent) has been in a measure fulfilled in the Chosen Nation and in its great men, while the Christian Church will ever look to her Lord for its perfect fulfilment and to us the members of His Body for co-operation with Him and with all who are "called according to His purpose."

And now we must notice the action of God's Spirit on the Servant of the Lord. How does the Servant manifest himself? *In a spirit of kindness* (verses 2-4). Moffatt translates: "He shall not be loud and noisy, he shall not shout in public; he shall not crush a broken reed, nor quench a wick that dimly burns; loyally shall he set forth true religion, he shall not be broken nor grow dim, till he has settled true religion upon earth, till far lands long for instruction from him." With gentle persistence and unostentatious zeal, the Servant of the Lord is to carry to the nations those precious teachings of revelation which have come to him through all the toil and travail of the past. Am I wrong in thinking that much of the teaching that is given in the Name of Christ to-day is lacking in this note of loyalty to the past? The Divinely-elected missionary-hearted teacher or preacher will combine reverence for past revelation with quickness

to hear the present voice of God ; stern faithfulness to God and truth with keen knowledge of life and kindly sympathy with men. I read a great many sermons by other people and occasionally I long to write in a review : " This volume would be better if the preacher had more sympathy with the quiet ways of Christ." The words remind us of the glory of quiet service, the work of men and women that no Society or Church can organize. And it is also well for us to remember in these bustling days that God still speaks mainly through the still small voice of calm. Not in fire, earthquake or storm, but in a sound of gentle stillness. The Kingdom of God still cometh, but not with observation.

And God teaches us to care for bruised reeds. He uses and loves and transfigures broken reeds. Some of us have found that out. Broken reeds become pens in God's hand to write the marvels of His truth and the riches of His grace. They become instruments of sweet music to ring forth His praises in sweetest melody. They become swords and spears to rout His enemies, so that, as the poet sings : " The bruised reed is amply tough to pierce the shield of error through." (A. Smellie—adapted). His gentleness with the dimly burning lamp, points, I think, to something I discovered afresh when I was a prison chaplain in Leicester. There is that in all men, even in the vilest, however deeply buried, which our gracious Lord did not despise, and which like a dim flame He can fan and care for until the first faint signs of goodness blaze into light. " There is no man out of hell," says Maclaren, " but has in him something that only needs to be brought to sovereign power in his life in order to make him a light in the world." William Booth used to train his young cadets for work in the open air and he used to tell them when they were preaching to fasten their eyes from time to time on the most degraded face in the crowd and then remember that the Gospel was the power of God unto salvation to even that man or woman.

And as Servants of the Lord we may have *the inspiration of our Master's confidence*. "He shall not fail nor be discouraged, till He have set judgment in the earth and the isles shall wait for His law." We are sorely tempted to be discouraged. There is so much chaos in the Church and the world. The Kingdom comes so slowly. The mighty forces of the world arrayed against us seem too strong for the weakness of Christ's Church. But two things should always encourage us about our Gospel. The first is *the fitness of the Gospel for the World's Need*. "The isles wait for His law." The cry for redemption runs through the whole human race and we know that none but Christ can satisfy that cry. And the second thing is this. *The Gospel is able to do what is needed*. "He shall bring forth judgment in truth," or, as this passage is quoted in the New Testament: "Until He send forth truth unto victory." In some of our Societies we have been sorely troubled over the Truth. But we all follow a Master who not only brings right doctrine but makes it prevail.

"He shall not be crushed or burn dimly until He have set religion upon earth." Many times in history the light has seemed to burn dimly and even to be on the point of being quenched; but since the advent of the True Servant it has been proved that it can be kindled at the Cross of Christ Jesus our Hope, for the sign of defeat and death has become the sign of victory.

REVIEWS

THE COLONIAL EMPIRE AND ITS CIVIL SERVICE By
C. J. JEFFRIES. Cambridge University Press. 259 pp. 10s. 6d.

This is a clear and well-written account of the development of the British Colonial Service and of the Service as it is constituted, selected, and trained to-day, by an assistant secretary in the Colonial Office with long experience of staff and establishment matters, who has had the necessary official documents at his disposal. It is particularly useful for men and women of ability who are considering their careers in life.

"The Colonial Office boldly seeks to attract some at least of the leaders of the younger generation in Britain and the Dominions to join in the task of administering and developing the dependent Empire, as a trust held on behalf of the communities which comprise that Empire and of civilization in general. Although the work of the Service by no means lies exclusively amongst native peoples, it does so to so large an extent that anyone who is not in sympathy with the aspirations of our non-European fellow-subjects could hardly be advised to adopt it as a career." What is said of the medical service is applicable to practically every branch of the Service, more particularly perhaps the educational, anthropological, and agricultural. "Its principal attraction must lie in the unequalled opportunities which it offers for the exercise of professional skill, not only in the fields covered by ordinary medical work, but in fields as yet still but partially explored; and for the application of scientific knowledge to the alleviation of suffering and distress amongst vast populations sorely in need of medical assistance." Those who contemplate such service may be assured that they will receive at the outset, and also during periods of study while on leave, specialized training devised by the expert advisers and by the advisory committees in the Colonial Office that formulate schemes of training in accordance with plans for social, economic and political development. Though the most obvious characteristic of the Colonial Empire is its variety, there is an underlying unity of purpose and method which is gradually being revealed by expert inquiry, resulting in general principles and schemes, the discovery of common interests and common problems, and the lessening of geographical and cultural differences.

The Colonial Service numbers at present some 200,000 men and women, divided among some fifty separate administrations, and serving a population of nearly 50,000,000 distributed over an area of nearly 2,000,000 square miles. This book, however, deals only with the posts, approximately 7,000, in the unified branches of the Colonial Service, consisting of men and women selected by the Secretary of State for the Colonies, qualified by training and ability for service in any part of the Colonial Empire, and liable for such service under the terms of their appointment. It does not deal with the locally appointed services of the dependencies, where there is ample scope for local variety and local colour, and an ever-growing possibility of useful and responsible employment for the locally educated classes.

It is well that this book should be studied at a time when over-much attention, perhaps, is being concentrated on the more backward distressed areas of the Empire. Readers of the book will find much that is reassuring, and evidence of carefully planned development. Among the charges sometimes brought against our colonial administration that are met in this book is the suggestion that the Colonial Office staff at home is isolated and out of touch with local feeling. "All administrative officers joining the Colonial Office are under a liability to serve abroad for one or more periods, and a regular system has been evolved by which such officers, after three or four years' service, go out to one of the colonies for about two years, and take up the ordinary duties of an officer of the Colonial Administrative Service." Moreover, selected officers of the Colonial Administrative Service are attached to the Colonial Office for periods of two years. Senior members of the Colonial Office sometimes serve as Governors or Colonial Secretaries, and ex-Governors come home to take important posts in the Colonial Office.

ARTHUR MAYHEW.

THE CHURCH AND PRIMITIVE PEOPLES. By DENYS W. T. SHROPSHIRE, B.Litt, D. Phil., S.P.C.K. 466 pp. 12s. 6d.

The writer of this book has brought a great wealth of knowledge and a trained as well as sympathetic mind to bear upon the problems he met with during his residence in Mashonaland. The book is immense and full of interest. After a wise foreword by Dr. Marett, we are led step by step from the primitive man with his intense consciousness of the spiritual atmosphere around him and belief in communication with spirits, to the effect which this has had on future developments: ancestry worship, first for the family, then for the tribe, leading to the Group Soul. This entailed insistence

on race purity and care taken over marriage. The section on "Death" is particularly interesting in view of what archæologists have been able to learn of ancient Egypt and Philistia. Intensification of ritual and taboos seem a natural development, and with this background of a supernatural and sacred tradition "only a very small corner of the native's life is secular"; he *acts* his religion—he *dances* it. "The Bantu moral code then is unlike ours, and we must be careful that we do not fail to do it justice." There is a useful section on ethnology, showing the special characteristics and habitat of the various tribes in South Africa, "some tribes being hammers and some anvils."

The last part of the book deals with the question of how best to use the background already possessed by the Bantu. The Communion of Saints and the "Group Soul" of the Catholic Church come naturally to him; but he has only a very nebulous idea of a Supreme Being. There are danger points to be guarded against, black witchcraft perhaps the most serious. This book will be an enormous help to missionaries who may not have the same experience or opportunities of study as Father Shropshire.

Dr. Marett ends his foreword thus: "The educator like a good gardener cannot cultivate a particular plant with success until he has mastered the laws of its growth." This book might be called "A gardening handbook for evangelists."

A. M. H. DU BOULAY

THE BENGAL PEASANT. Published by the British Youth Peace Assembly. 2d.

This is the first of a projected series of pamphlets on the conditions of life in the different parts of the British Empire, prepared by an anonymous group of British Youth Peace Assembly research workers. Its purpose is to provide a basis for study and discussion in youth organizations. It is an interesting though somewhat sombre collection of facts, mainly culled from official reports. Merit is claimed for the small amount of comment on the facts. But guidance for comment and further study is necessary and might well have been at least suggested. Perhaps the considerable use of italics throughout this text is meant to serve this purpose in part. One is tempted to commence on a list of supplementary reading. It would go beyond the confines of Government Reports and would seek to include some account of the work done by other agencies, including notably Christian missions, for the welfare and future of the Bengal peasant.

J. C. KYDD.

WHITHER ARABIA? A Survey of Missionary Opportunity. By DR. W. HAROLD STORM, of the Arabian Mission. Published by the World Dominion Press, London and New York. 132 pp. Cloth, 5s. ; Paper, 3s. 6d.

Here is a stirring book—a book to stir Christians from the lethargy which comes of thinking that nothing can be done about Arabia. Something can be done. Something is being done. This book tells what and how, where and by whom. As a “survey” it is complete.

It is also an informative book. Beginning with the necessary background of geography, history and ethnography, it goes on with chapter after chapter of absorbing interest. Packed into its pages are such matters as the kind of Christianity to be found in Arabia just prior to Mohammed’s lifetime, and the effect it had upon his mind: the borrowings of Islam from Heathenism, Judaism and Christianity respectively, with a description of “the five chief duties of a pious Moslem.”

It is an up-to-date book. The author not only shows acquaintance with the recent travels and writings of Philby, Van der Meulen, Ingrams and Bertram Thomas, but has himself pioneered as a medical man over thousands of miles in Arabia during recent years, visiting every province of the country. His material, as he states, “has been verified by personal observation.” He paints a vivid picture of the contrasts, material and spiritual, created by the introduction of motors, radios, newspapers, aeroplanes, and the discovery of oil in Bahrain.

The history is sketched of the three missions at work in the peninsula; and the melancholy fact emerges that of eleven strategic centres suggested by Major-General F. T. Haig in his report to the Church Missionary Society in 1887 only five had been occupied by 1937. “The opportunity is unsurpassed in the few occupied fields, but the challenge of the unoccupied areas is still greater.”

The author notes that “illiteracy is almost universal.” “Medical work has so far been the most helpful approach.” The great need is for more medical men, well qualified professionally, of the right spirit and prepared to tour. “Mastery of the language is next in importance to . . . spiritual equipment.” New work should be related integrally to already existing activities, making use of contacts already made.

Dr. S. M. Zwemer contributes an introduction and an authoritative bibliography. There are four specially prepared maps, a full index, and many unique illustrations. Details of general medical conditions, of Bible circulation, of treaties between the Kingdom of Sa’oudi Arabia and its neighbours to north and south; and statistics are given in appendices. Widely scattered information is thus brought within the compass of one workmanlike volume.

E. W. G. HUDGELL.

APOSTLE OF NEW JERSEY: JOHN TALBOT, 1645-1727. By EDGAR LEGARE PENNINGTON, M.A., S.T.D. Publication No. 10 of the (American) Church Historical Society, Philadelphia, 1938. 202 pp. + General Index. \$2.50.

Doctor Pennington's book is the first published biography of one of the most interesting characters connected with the infant Church in America. The story of John Talbot is almost like a romantic fiction. He was descended from a long line of Yorkshire squires, one of whom, Miles Talbott, migrated to Norwich at the beginning of the sixteenth century. The grandson of Miles became the owner of Gonville Hall, Wymondham, Norfolk, and was the grandfather of Thomas Talbot, M.P. for Castle Rising in the Long Parliament, lord of the manor of Gonville Hall, and the father of John Talbot.

Having been a Fellow of Peterhouse, Cambridge, for some years, Talbot became chaplain to the non-juring Bishop Frampton of Gloucester, and in 1695 he was presented to the living of Fretherne in the same county. In the meantime he had visited Virginia, and in 1702, at the advanced age of fifty-seven, he sailed as chaplain on H.M.S. *Centurion* to America, where he began his great labours in the company of George Keith, the first missionary of the S.P.G. For many years rector of Burlington, New Jersey, Talbot never ceased to urge upon the authorities in England the vital need of a bishop in the American Colonies, but without result until he himself was consecrated while on a visit to England by two of the English non-juring bishops.

The significant fact of Talbot's consecration has been a matter of considerable question in the past, but from the evidence which Dr. Pennington adduces, there can be no doubt that it took place. But although Talbot had received the episcopal office, he was unable to act as a bishop owing to the political hostility against the non-juring ecclesiastics for their alleged Jacobite sympathies.

Dr. Pennington's work is mainly built up from the records of the S.P.G. and it contains transcripts of a large number of most interesting letters written by Talbot to the Society. Those readers who may be unfamiliar with the work of the S.P.G. in the American Colonies cannot fail to be impressed with the predominating influence and widespread activities of the Society's missionaries in laying the enduring foundations of the Church in America.

The excerpts from George Keith's Journal (which form a separate division of the book) are in themselves a fascinating complement to the story of John Talbot, and the value of the whole work is greatly enhanced by an exhaustive bibliography and index. The volume is indeed a valuable and inspiring counterpart to *The Life and Letters of Bishop William White* which was published last year by the (American) Church Historical Society.

JOHN W. LYDEKKER.

THE HISTORY OF THE EPISCOPAL CHURCH IN JAPAN.

By THE RT. REV. H. ST. GEORGE TUCKER. Charles Scribner's Sons, Ltd. 228 pp. 7s. 6d.

This book is unsatisfactory in that while (as stated in the preface) it is intended to deal mainly with one subject, i.e. the missions of the Americans, the writer obviously found it impossible to deal with that subject without correlating it with the work of other Anglican missions and with the organization of the whole Nippon Sei Ko Kwai. And in dealing with these, his treatment is wholly inadequate. The work of Bishop Edwin Bickersteth, to whose genius for constructive work, and infinite patience in carrying it through, the formation of the Nippon Sei was due, is dismissed in a page or two of casual reference.

On the evangelistic side, it may be questioned whether the work of St. Luke's Hospital, though of immense value as a much-needed object-lesson of what a hospital inspired by Christian ideals can be, is not over-emphasized as an evangelistic agency : while nothing is said of the great evangelistic work of Miss Cornwell-Leigh among the lepers at Kusatsu.

In dealing with personalities the writer rightly emphasizes the unique personal influence of Bishop Williams, but it is almost incredible that a book dealing with the Nippon Sei Ko Kwai can entirely ignore the name of Armine King and his work on the liturgy, or that of Bishop Foss and his work on translation.

It is impossible to imagine any reader being either edified or instructed by the reproduction of Dr. Verbeck's arithmetical summary of the cost per head of individual converts.

H. B. WALTON.

INTERPRETATIVE STATISTICAL SURVEY OF THE WORLD

MISSION OF THE CHRISTIAN CHURCH, edited by JOSEPH

I. PARKER. International Missionary Council, 1938. 323 pp. 17s. 6d.

The most valuable part of this volume, which has been prepared in connexion with the forthcoming meeting of the International Missionary Council, is the series of interpretative articles which form more than a quarter of the whole. These articles discuss the statistics relating to ten different aspects of the work and life of the Churches, and to seventeen different countries, and elucidate their meaning, bringing into comparison earlier statistics, and particularly those of 1925. The facts brought out in these articles need to be widely known by students of missions, and it is much to be desired that the articles should be published in a book apart from the detailed

statistical tables, together with some summary tables and Dr. Mott's introduction to the whole volume. Three leading points may be mentioned here by way of illustration ; during the last thirteen years the number of communicant members of the overseas Churches as a whole has nearly doubled ; the national staff has increased by one-third ; while the foreign staff has slightly decreased.

The detailed statistics, unfortunately, are not as valuable as might have been hoped. Working under severe limitations of time, the editors were unable to enter into the correspondence necessary to fill gaps and to disentangle discrepancies, and there are a distressing number of notes of "Data not reported," and, particularly in the financial tables, of "Partial returns only." Again, it has not been found possible to overcome the difficulties which arise from the differences between missionary societies in their methods of reporting facts to the overseas Churches ; the totals given for India for the Church on the Field and for Educational Work omit a large part of the Anglican work owing to such a difference in method between C.M.S. and S.P.G. Fortunately, for those who know, the figures given under the Church of India, Burma and Ceylon and its dioceses supply the omissions (at any rate, in part) when the details are studied.

F. J. WESTERN, Bp.

GUY BULLEN. By His Friends. Highway Press. 136 pp. 5s.

All Guy Bullen's friends will be more than ordinarily grateful to the five who have told the story of his eventful life. Born in 1896, he served with distinction in the War, and then, after Cambridge and Ridley Hall, was ordained to a curacy in London. In 1926 he went as a C.M.S. missionary to Nigeria, and nine years later was consecrated as assistant bishop in Egypt and the Sudan. He was killed in an aeroplane crash on the Upper Nile in December, 1937. Such is the brief record of Guy Bullen's life on earth.

On every page of this book there stands out the vivid personality and the deep conviction which made Bullen "apostle, friend and servant" to all who knew him. He represented the younger school of missionary thought, and his influence in Nigeria and especially during the last two years in the Sudan, was of vital importance. He grasped, as few have done, the possibilities of sympathetic, personal co-operation with Government officials in such matters as education ; and the last section of this book, written by one who was himself a government official, should be closely studied by all who are concerned in missionary problems. To know Bullen was a privilege ; his friendship must have been a revelation.

EDWARD MIDWINTER.

WHO CLAIMS THE WORLD? By CECIL NORTHCOTT. Edinburgh House Press. 104 pp. 1s.

It is estimated, so says this book, that thirty per cent. of the members of the Church really care about missions, and that the rest are either indifferent or hostile. No computation is given as to the proportions of this seventy per cent. We think that the missionary worker finds himself more often confronted by apathy than by honest antagonism ; but in either event Mr. Northcott here supplies him with a complete armoury of convincing arguments, backed often by valuable quotations from leading theological thinkers of to-day. A table is given of the most common objections of those who are not concerned about the world mission of Christianity, and references are given to the portions of the book which deal more particularly with each. The United Council for Missionary Education sponsors this useful little volume.

THE COINERS. By WALTER R. S. MILLER. The Highway Press. 98 pp. 1s.

This short story is an account of the adventures which attended the conversion to Christianity of a young Moslem of Northern Nigeria, where for some time its author worked. It is based largely on facts. Originally intended for Hausa people to read, it has been translated into English, in which language it should make a particular appeal to young people who enjoy "thrillers." Excitement succeeds excitement in its pages, and the story, as such, will be no less acceptable by reason of the solemn theme which underlies it.

THE WAY OF PARTNERSHIP IN INDIA. By PHYLLIS GARLICK. C.M.S. 85 pp. 1s.

Seven Anglican missionary societies are at work in India. This little book gives some account of C.M.S. activities. It is mainly concerned with important changes of emphasis in the Society's work ; from mission to church, from town to village, from caste to outcaste ; one might also add, from individual conversions to Mass Movements. The writer shares the views of Bishop Palmer and the Bishop of Dornakal about the urgency of the need for Church unity in India. So far, practically everyone will agree ; but when she speaks of "pride and prejudice" as the forces which prevent union, she may be reminded of Bishop E. S. Talbot's wise words, "There is grave need for caution lest we should give away what is not ours to give, and be untrue to things with which we are in trust."

G. d'ARCY.

THE HUMILIATED CHRIST IN MODERN RUSSIAN THOUGHT.

By NADEJDA GORODETZKY. S.P.C.K. 185 pp. 7s. 6d.

The profound disturbances which are breaking up and re-shaping Europe and the East make it impossible to foresee where and on what terms East and West will meet in days to come. We should all very much like to know, and Mme. Gorodetzky suggests an answer in the book before us. Written as a thesis for an Oxford degree, it is much more than a thesis : it is an act of devotion and a prophecy, as well as a contribution to constructive thought.

The reader is left with certain convictions, chief among which are the following : Marxism can never destroy the soul of Russia ; and the soul of Russia is the present battleground of the interior conflict between Western and Oriental ideals. If the problems of East and West are to be solved at all it is Russia that will point the way.

This conflict can be transcended upon one plane only, and that is the point where Westerners and Orientals cast off the trappings of their pride and kneel to adore Him who though He was rich yet for our sakes became poor. Him they will worship in the child, the unfortunate, the sinful, the outcast, and the poor.

Here is a suggestion for the solution of our ills, strange enough to the mind of the world, but close to the heart of God.

DIRECTORY OF WORLD MISSIONS. Edited by JOSEPH I.

PARKER. International Missionary Council. 255 pp. 7s. 6d.

A volume compiled with an immense amount of care and with admirable precision, giving particulars of missionary agencies, societies, colleges, and agencies of the Protestant churches of the world, together with lists of the younger churches which have grown from their missionary efforts. A special section deals with work among the Jews. The arrangement of the material is methodical and clear, and there is a useful set of indices at the end. The volume is put out by the International Missionary Council's headquarters in London and New York.

THE LIFE OF CHRIST. By Chinese Artists. S.P.G. 53 pp. 1s.

It is not too much to say that as we look at these pictures we see with our own eyes men bringing the honour and glory of a great nation into the heavenly city. Apart from their intrinsic merit as works of art, which is evidently high, they pass three tests. They are genuinely Chinese, as witness the charming youngsters who gather about our Lord ; they are genuinely Christian ; "the Annunciation," for example, can hold its own, for the religious feel of it, with any treatment of the theme ; and lastly, as the introduction suggests, they draw one to prayer and meditation in the serenity of the Presence.

A HISTORY OF THE SYRIAN CHURCH IN INDIA. By the Rev. F. E. KEAY, M.A., D.Litt. S.P.C.K. in India. C.L.S. Dépôt, Madras, 1938. 124 pp. 2s.

The author made good use of three years' residence as chaplain in Travancore to gather full information and write the story of the Syrian Church in Malabar. It deserves to be far more widely known and this book should receive a warm welcome in England as well as in India. Mr. Keay once more reviews the evidence for the tradition of the Church having been founded by St. Thomas, and reaches the conclusion, "not proven but not unlikely." Anyhow, it would be a dull imagination which does not kindle at the thought of a Church, on which even that historical verdict could be pronounced, persisting through the long centuries in circumstances so unhelpful as India provided. Mr. Keay tells the story of the external contacts of the Church with Portugal and Rome as well as with Antioch, on the whole a painful story. The account of the weakening internal strife is equally melancholy, yet by the grace of God the Church is preserved. The story in modern times of the C.M.S. mission in Travancore and of the separation of the Mar Thoma Church is told with fairness and sympathy.

Of critical remarks, the first must be that the excellent matter deserved more attention to style. A good many sentences read with an awkwardness which could easily have been avoided. Evidently Mr. Keay does not happen to have discovered that what he calls on page 31 "a place called Cambalec" (more commonly spelt Cambaluc) is Peiping, and consequently he has missed much of the point of one of the most fascinating stories in medieval church history with which his own theme is connected. The bibliography does not mention the two most important source books from which most of the recent books mentioned drew their information, namely *The Early Spread of Christianity in India* and *The Early Spread of Christianity in Central Asia and the Far East*, both by the late Dr. A. Mingana, of Selly Oak, who had the advantage of a unique familiarity with early Syriac and other documents.

But these are small omissions in a book written on the field without the help of libraries and specialists. Its final chapter on future prospects rightly ends in a call to prayer for an outpouring of the Holy Spirit upon the whole Christian Church in Travancore, that it may yet fulfil that ministry to India for which it seems that God must have kept burning through the ages this ancient lamp of faith.

G. E. PHILLIPS.

FROM THE MAGAZINES.

THE MOSLEM WORLD (October, 1938) opens with an article on the "Nomadism of the Hebrews," which shows to how large an extent Hebrew civil and religious laws developed out of nomadic beginnings. An examination of the striking affinities that exist between the Creed of Islam and the Epistle to the Hebrews follows, and another article claims that Islam is, for its own adherents, fundamentally democratic. There is a translation (from *En Terre d'Islam*, September, 1937) of an article which traces the origins of mosque architecture to the simple requirements of the Prophet's house at Medina. A sympathetic study of Muslim prayer-manuals has their recurring devotional refrain, "I take refuge with God," as its suggestive title.

WORLD DOMINION (October, 1938). The Madras Conference is the theme of the first three articles of this number. Mr. K. Grubb, one of the delegates to the Conference, anticipates that the fellowship there assembling will receive power to stand together amid the darkness of a suffering world. The fact of this suffering is illustrated by two articles on the "Refugee Problem" and the "Right of the Jew in Eastern Europe," written, of course, before the Nazi reprisals. A study with the heading, "The Christian Approach to the Jew," suggests that it has frequently been made whip in hand. The titles, "Among the Valiente Indians in Panama," "Some influences in the Korean Church," "Whither Arabia?" (by Dr. Zwemer), "Challenge of Liberia," and "the Zoë Movement in Greece," explain themselves. Lastly, the Rev. A. McLeish supplements Bishop Pickett's account of the value of group movements as an evangelistic method, by some practical "Lessons of Indian Mass Movements."

THE INTERNATIONAL REVIEW OF MISSIONS. The January number, as is usual at this time of year, consists chiefly of a survey of the past twelve months by the Editors, but includes also several articles of great interest: one by Mrs. Kubushiro on the place of the Christian Church in moral and social reform in Japan; one by Mrs. Acres on the ministry of women in the Chung Hua Sheng Kung Hui, the Church of China in communion with the Anglican Church. A Danish missionary-architect puts in a plea for the use of local architectural forms when church buildings are erected in the mission field. A review article, contributed by Dr. D. S. Cairns, on Dr. Kraemer's recent book, will be read with interest in conjunction with the article on the same subject in our present issue.

EN TERRE D'ISLAM, 1938 (iii). "Prayer in the Koran" is the subject of a careful analysis of Koranic texts, from which we gather that morning and evening prayer, *Sâlat*, is a sacrifice of praise with external ritual acts expressive of homage, obedience, submission (Islam). Readings from the Koran form the substance of these acts of adoration ; personal petition, *du'a'*, has but a limited place ; even intercession (except for one's parents) is felt to conflict with the humility of the worshipper. To the ritual *Salât* is joined *Zakât*, a ritual almsgiving acknowledging the divine ownership of all things. But the prime essential of prayer—and indeed of life—is the attitude of *dhikr*, remembrance, of which the utterance of the revealed Name of God, the Compassionate, the Merciful, is the outward act. In another article, Father Saarda, who wrote an account of the origins of mosque architecture in a previous issue, shows that the square minarets of the Omayyad dynasty derive from watch-towers, and also from the bell-towers of Christian churches. A short study of Berber legal administration asserts that Islam has only touched the surface of Berber life and thought ; and a longer account of social legislation in Lebanon and Syria suggests that the legislator there has gone too fast and too far.

CONTRIBUTORS.

Book reviews are contributed by : Mr. Arthur Mayhew, C.I.E., Secretary of the Advisory Committee of the Colonial Office on Overseas Education ; Miss A. M. H. du Boulay, formerly a teacher in South Africa ; Mr. J. C. Kydd, Registrar of the Selly Oak Colleges, formerly a missionary in India ; the Rev. E. W. G. Hudgell, Bible Society representative in Cairo ; Mr. John W. Lydekker, F.R.Hist.S., archivist to S.P.G. ; the Rev. H. B. Walton, Rector of Hardwicke, Bucks, formerly a missionary in Japan ; the Right Rev. F. J. Western, until lately Bishop of Tinnevely ; Sir Edward Midwinter, K.C.B., D.S.O., member of the Sudan Governor-General's Council from 1913 to 1925 ; the Rev. G. d'Arcy, Vicar of Barton Stacey, Winchester ; the Rev. G. E. Phillips, Professor of Missions at Selly Oak Colleges, formerly a missionary in South India.

EDITORIAL NOTES

MADRAS

EVIDENTLY the most impressive thing about the Tambaram Conference was the fact that it was held at all. In view of the distress of nations, to summon the meeting was a great act of faith, which was vindicated by the fact that nearly five hundred delegates, from over sixty nations, actually came together with one accord in one place. What the Conference means in the present state of world affairs is vividly brought out in Miss Rouse's booklet, *The Commonwealth of Man*, which everyone should read.

The outward organization was excellent and helped to create and maintain the spirit of fellowship which had its roots deep down in the determination of the delegates to put first things first, and more deeply still in the Divine answer to world-wide prayer. "Crossing all frontiers of race, nation, country, language, and colour, annihilating distinctions between younger and older churches and uniting the widely diversified company into one splendid unbroken fellowship was the tie of Christian Love."

CHINA AND JAPAN

That this is no mere high-sounding generalisation is proved by the words spoken to the Conference, by Dr. T. Z. Koo: "My country to-day is being invaded by Japan. Before the war, I could meet a Japanese Christian and feel we were one in Christ. But to-day with the Japanese army marching across my country, killing and destroying everything in its way, a sense of shame bears down heavily upon my Christianity when I face a Japanese. During the past few months, I have often asked myself the question whether my faith as a Christian will stand this strain, or break under it? Every time, the same

answer comes back to me with inexorable clarity. 'Your Christianity will break under the strain if in your life as a Christian, you place loyalty to country before loyalty to God. Only if you have learned to love God more than you love your country will your Christianity stand the strain of war.' "

LESSONS TO BE LEARNT

Until the full Reports of the Conference are in our hands it is rash to prophesy about its probable results. But it is safe to say that there will be borne in upon us, as there was borne in upon the delegates, a wave of thanksgiving for the mighty works of God, together with a sense of the *Unfinished Task of the Church*. What that means can be gathered from the article in this number by Prebendary Cash.

Equally urgent will be the need for giving the younger Churches more scope and encouragement for developing their indigenous life and witness. In this connexion we do not hesitate to recall to the minds of our readers the words of the Bishop of Winchester which appeared in *The Times* of February 16th :

There is urgent necessity of setting free the native Churches from the control of the countries which sent them their first missionaries, of encouraging them to build up ministries manned almost entirely by their own people, and of using as far as possible in their worship the art traditional to their land. The importance of this was pressed upon us again and again at the Conference. Only autonomous Churches using the culture of their country can effectively meet the prejudice against Christianity as an alien religion. How can the Oriental or the African really feel the Church to which he belongs is his own if its policy is dictated by missionary societies thousands of miles away, if the building he worships in is either imitation Gothic or Baroque, and if the music, ceremonial, and ritual are almost exclusively Western? A native Church self-governing and expressing its worship in the forms most natural to its members will also be the better able to make its special contributions to the building up of the larger fellowship and life of the historic Church throughout the world.

Again we are only slowly waking up to the fact that the mission of the Church has a theological basis and that it matters desperately what that theological basis is. Probably one of the weaknesses of the Conference was that its members, most of whom were working missionaries, beset by the practical concerns of every day, are not unnaturally impatient of theology and shy of trying to dig down to the theological foundations of the missionary task. The wisdom of Dr. Wood's article on *Theological Issues at Madras* lies in its recognition of the fact that there is need of theological research, and in its warning of the danger of shipwreck between the Barthian Scylla and the Modernist Charybdis.

Inevitably the work at the Conference itself had to be done under high pressure because the problems which confront the Christian Church are so complex and far-reaching, that it is a temptation to try to cover too many of them in too short a space of time. Future Conferences of this character will do well to impose upon themselves a self-denying ordinance, to limit their discussions rigidly to fewer topics, and to be content to be pruned in order to bear more fruit.

It is still true that the delegates are drawn almost entirely from Christians in the Evangelical tradition, and the leaders of the International Missionary Council are among the first to recognize the weakness of this. Would to God that those in the Catholic tradition, Roman, Orthodox and Anglican, would recognize how vital and how sorely needed is their contribution, and how much they would gain from co-operation.

POPE PIUS XI AND MISSIONS

The article on *Racialism and Missions* translated from the French is a good example of the late Pope's grasp of missionary principles and zeal for the cause. In spite of the differences in missionary methods between the Roman and other Churches, and Rome's inability to

observe comity, generosity demands a thankful recognition of the Pope's magnificent services to the missionary work of the Church. His famous Encyclical *Rerum Ecclesiae* of February 28th, 1926, called the faithful with the voice of a trumpet to renewed zeal for the conversion of the heathen, and demanded 'a generous trust in the native Churches and in their capacity to produce at least as good and capable clergy and religious as the Churches of Europe and America, coupled with an emphatic assertion that in the creation of a sound native clergy the whole future of the Church is bound up.' As good as his word in October of the same year he consecrated with his own hands six native Chinese bishops and soon afterwards a Japanese.

Added to this through his enthusiasm and statesmanship a great Missionary Exhibition was held in the Vatican in 1925, the College of the Propaganda was enlarged and rebuilt, Colleges for the training of native clergy in their own lands were founded, and closer co-operation between missions and governments in Africa was secured.

THE MADRAS CONFERENCE

By H. P. THOMPSON*

THE gathering of the enlarged International Missionary Council at Madras for Conference, from December 12th to 29th of last year, was determined upon because new movements in the life of the world and of the Church seemed to call for consultation upon a world-wide scale. The emergence of nationalism as a militant force, and in some cases the effective religion of great peoples ; the threats to religious freedom, and sometimes the refusal of it ; the disillusionment and despair that have replaced the hopes of a better world-order cherished ten years ago ; the longing for light amid the darkness ; the evidence in some lands of a vigorous and successful new Christian evangelism, and of the growth to maturity of the indigenous Church : these were among the outstanding factors in the situation of the Church to-day which had to be faced. Out of a gathering of Christian leadership and experience from all parts of the world might come creative thought and guidance for the Church through the critical years that lie ahead. That thought must be focused upon the Church itself ; its faith and message, in answer to these new rivals ; the rights and claims for which it must be prepared to stand, even to the death ; its own inward life, that it may free itself from the corrupting influences of the world around it, and more clearly lift up Christ before that world ; its evangelistic task, and the best methods for fulfilling it.

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Such, in brief, were the facts that occasioned the calling of the Madras Council, and the aims set before it. Its membership was designed to give additional proof of the changed situation of the world-wide Church. At Edinburgh in 1910 the representatives of the "sending" Churches were in a large majority over the "receiving," and "nationals" of those receiving Churches were but a handful. At Jerusalem in 1928 sending and receiving Churches were equally balanced in representation, but nationals, though more numerous, were still a minority. At Madras the position was completely changed; the receiving (or "younger") Churches had three members to every one from the sending (or "older") Churches; and of those three two were nationals, and only one a missionary. The voice of the actual mission field was heard with a strength never before achieved, and it spoke largely in the accents of those to whom Christianity has come within their own lifetime, or that of their fathers and grandfathers. The "younger Churches" are rapidly growing up.

Nor has any such Conference gathered its members from so many parts of the world. They came from seventy countries, delegates chosen by the Churches of their lands, and in their own persons they witnessed to the existence of a world-wide Church and displayed it in microcosm.

To make the utmost use of a gathering brought together at such cost, careful plans had been prepared beforehand. The subjects for consideration were divided into sixteen themes; on each a number of questions were prepared and sent out to the delegates and others, who were invited to discuss them beforehand; upon some of the themes pamphlets were written and circulated; Dr. Kraemer wrote a profound book on "The Christian Message in a Non-Christian World," which provided a background and challenged thought upon the deeper issues.

The procedure when the Council met at Madras was based upon the experience of earlier Conferences. After

an opening session and a " Quiet Day " that contained everything except quiet, the Council divided up into sections, and gave ten days (evenings excluded) to discussion of the sixteen themes : eight were taken in the first week, the other eight in the second. Each delegate had been asked to state in which two sections he would prefer to share, and these choices had been followed, subject to the necessity of making the sections roughly equal in numbers and as widely representative as possible. Thus each section contained recognised experts on its theme, with a fringe of interested people from many lands to contribute their light upon it.

The sections were able to spend from ten to twelve hours upon discussion of their theme, another four or five to rough-casting their report, and the same to the final drafting of it. " Drafting Committees " worked night and day in the intervals that might have been given to rest. Then, for three days of the final week, the whole Council met in " plenary session," and the report of each section was presented by its Chairman, discussed, amended and approved. Other lesser reports from subsidiary groups, which had been meeting in the afternoons and evenings, were also received but not discussed. On the final morning a " Message to all peoples " was unexpectedly read and adopted without opportunity of discussion ; then Dr. Mott gave his closing address.

The procedure of the Council has been briefly described because it is well that those who read the official Report should understand how it was produced. The time allowed in the last week for the " plenary sessions " was too brief for radical criticism or discussion ; those who were not members of a section had had little opportunity of sharing in the thought which had shaped its report ; in the brief minutes allowed, they would suggest that some point needed adding, or should be more clearly emphasised ; sometimes they would dissent from a paragraph or a phrase. Such points were noted for the final revision, but many must have voted " approval " of the

reports with mental reservations and did not commit themselves to all that they contained.

And some of the sectional reports undoubtedly suffer from haste and superficiality. Tempted by the wide scope of the questions set before them, and yet others added when they met, some sections wandered over far too wide a field, and dug little below its surface. They needed closer guidance to focus their discussions upon the matters of chief importance. The greatest opportunity was lost by the section charged to discuss "The Economic Basis of the Church." Here a mass of new and careful preparatory study had been carried out by Mr. Merle Davis and others, raising clearly for the first time the issue whether missions have built up the life of the growing Church on lines beyond its economic power to maintain, and asking important questions on self-support, on salary scales and other economic matters, on which guidance is greatly needed. The report almost wholly fails to deal with these issues, except in a few "recommendations" left floating in mid-air, and strays instead over ground committed to other sections. Loud were the complaints of some of its members of their chairman's failure to keep them in "the strait and narrow way."

Most sections, however, succeeded better in directing their discussions upon matters of real moment; and all parts of the Report alike have the great virtue of springing out of reality. The men and women gathered at Madras were for the most part not theorists, but practical workers; many of them were outstanding leaders and pioneers in their own lines of work. No one can speak with more authority on "Co-operatives" than Dr. Kagawa; on the teaching of illiterates than Dr. Laubach; on the production of Christian literature than Miss Padwick; on rural community experiments than Mr. J. H. Reisner or Dr. Spencer Hatch. These, and others like them, were among the voices that speak to us through the reports; we shall do well to heed what they have to say. Again, the reports gather practical experience from

exceptionally wide and varied sources. Thus, the section that dealt with Literature brought together men and women actively engaged in producing and distributing Christian literature in almost every part of the world. All of them gained new ideas, new insight, from an unequalled sharing of experience. In their report much of it is set down ; it may seem overloaded with trivial detail to readers not concerned with that side of the missionary task, but those who are engaged in it will find a wealth of suggestions for their use. And to all it will bring the challenge to give more thought and more support to a most necessary instrument of missionary work which is too often overlooked and ignored.

Most vivid of all was the reality out of which sprang two of the most striking and powerful sections of the Report, those that deal with the Church's relation to the State and to the International Order. By those who were present they will always be linked with the two most moving addresses that were given to the whole Council. The Bishop of Winchester had surveyed in masterly fashion the position of the Church towards the State, its duty if tension should arise, its ultimate choice if it should find the State refusing rights that are vital to its life. "I know," he went on, "that I am speaking in the presence of some who may have to face this choice in their own persons." And in all humility he ventured to suggest his answer, to those who might have to answer with their lives. This section of the Report was not academic ; it was a question of life or death to some who helped to frame it and to others who listened eagerly to it.

Even more striking was Dr. T. Z. Koo's address on the International Order. For he told of his own struggles, as a Chinese of ardent patriotism, to find the Christian solution for rival nationalisms, and the Christian attitude to enemies in war time. At the Oxford Conference he had shared with others in declaring the abstract principle, that loyalty to God must stand higher than loyalty to nation. A few months later Japan had attacked his

beloved country ; he found himself face to face with Japanese fellow members of a conference. Could he still meet enemies as friends ? “ I asked myself, Do I love my country, in which is both good and bad, more than God, who is all good ? ” The battle was won ; he could love them still, through Christ ; and he spoke in moving words of that passion for justice and righteousness which leads to the secret of suffering love. Among the memories of Madras none will stand higher than that of the Chinese delegation, who bore no bitterness in their heart and spoke no bitter word.

Two other words of caution may perhaps be offered to those reading the Report. “ The report of the Jerusalem Council in 1928,” said a Bishop of the Indian Church, “ did some definite harm in India, because it made people think that what was told of India was true of the country as a whole, whereas in fact it was exceptional.” In such Councils outstanding leaders come together and tell of outstanding experiences ; the high lights are seen, the shadows may be forgotten. The criticism may well be kept in mind when reading of Madras ; not everywhere are mass movements ; not everywhere is active evangelism ; not everywhere a vigorous native leadership. Yet what has proved possible in one area must rightly be set up as the ideal for others.

And secondly, though the Anglicans at Madras numbered nearly sixty, the Council was predominantly Free Church in membership, and many came from an American background. Anglicans may find phrases and ideas that seem unfamiliar and unreal to them, suggestions which seem inapplicable to the conditions of their own missionary work. It may be well to be reminded that our Church bears only a small part in the total missionary effort of the Christian Church ; even though its influence is out of proportion to its size.

Two notes were sounded again and again throughout the Council’s discussions. One was the overwhelming sense of evil let loose in the world. “ Everywhere there

is war or rumour of war. The beast in man has broken forth in unbelievable brutality and tyranny." Men have lost faith. "They are overwhelmed by a sense of utter impotence and despair." The Church itself, penitent over its own failures and divisions, seems helpless to do more than protest, as it is carried along in the tide of human violence and cupidity. Yet just because the clouds are so dark and threatening, the Church is the more convinced that Christ alone is the way and the truth and the life, and is determined to lift Him up before the world, and to renew and purify its own life in order to be fit to do so. "Evangelism" became the key-word of the Conference. Country after country told of its evangelistic plans and experiences; every side of the Church's organization and activity was discussed in relation to its primary task of evangelism. And the immensity of the "unfinished task" was faced unflinchingly. It is not only that many millions of souls have never yet heard the Gospel; the countries nominally Christian are also still largely pagan; and there are great sections of life over which the Church has yet to assert and prove the right of Christ to rule. The vastness of the task of evangelism, its primacy for the Church, its urgency in these days, are perhaps the central message of the Madras Council.

Realizing this, two very different but complementary lines of action were urged upon the Church. The first was clearly indicated in the preparatory plans of the Council, but perhaps might have had an even greater place in its discussions. This is the strengthening of the inward life of the Church by deepening its worship, educating its membership in its faith and life, sanctifying its homes, raising the standard of its ministry. In regard to worship, which is the heart of the whole matter, much was said about adapting native modes of music, architecture and painting, and familiar methods of worship, to Christian use; less help was given towards meeting the need, widely admitted, of deepening the spirit of worship itself, and helping the simplest Christians to find in it

close touch with God and the channels to bring His grace into their lives. On the indigenous ministry and its training, however, much valuable thought and counsel was contributed.

On the other hand, there was a vigorous and repeated call to the Church to devote itself to "social reconstruction." Naturally this came in large degree from the Americans, but no less eagerness was shown by Indian Christians, for instance, that the Church should take the lead in "rural reconstruction"; or by Africans, for the removal of the social and economic wrongs under which many of their people suffer. Practical service to the poor and the oppressed must be the outward sign of the Church's inward sanctification. The two demands are complementary; faith and works must go together.

Another note that sounded with insistence was the demand of women for a fuller share in the service of the Church. It is a claim that is growing more vocal, and many in the Council heard it with warm approval, though Anglicans were bound to declare that Church order raised a barrier against the admission of women to the priesthood. In some denominations this barrier has been thrown down, though in practice it seems still to be observed in the mission field.

Most of all, under the burden of "wars and rumours of wars" that weighed upon the whole Council, there was a longing for some message of reassurance that Christendom might offer to the world. It was found not in words but in facts. There grew upon the Council an increasing sense of the wonder of its own being and fellowship. Here were 450 people, gathered from seventy nations—some divided by war, some by old hatreds or present oppressions; members of many denominations, not long ago suspicious or even hostile towards one another. Yet they found themselves at once naturally in friendship, which deepened, as the days passed in worship and discussion together, into a warm and real fellowship. They discovered a unity deeper than all differences;

a unity in which nation and race no longer counted ; a unity rooted in Christ and created by God. Amid a warring and divided world this God-given unity of the world-wide Church which He is making already exists, weak maybe, yet daily growing in strength and consciousness of its own being. It is true that the Churches represented at Madras are only a fraction of Christendom, and that they are still divided by denominational differences. These they are now the more determined to remove, and to bring the heritage of each to enrich all. But there in the Council was the evidence of God's kingdom coming in the world, a miniature of that body of Christ through which His Will can be done.

It is not, perhaps, through reports and recommendations and the discussion of policies that such a gathering as the Madras Council will have its deepest effect upon the bodies that sent their delegates to attend it. Rather in what they found and saw there, in the experience of a fellowship hitherto unrealized, in the inspiration and reassurance carried home to be shared with others, in the vision of God's eternal purpose moving forward in our day and within our troubled world, will be found the creative power and guidance that will uphold them in the coming years.

THE UNFINISHED TASK OF THE CHURCH

By W. WILSON CASH*

OTHER writers in this number of the EAST AND WEST REVIEW are describing the Madras Conference, giving the background out of which the gatherings came, and the general purpose and aim of this great meeting of Christian leaders from so many different countries. My task is to try to explain the place of Evangelism in this Conference.

A century and a half of the modern missionary enterprise went into the making of the Conference, because had it not been for the devotion and sacrifice of missionaries of the nineteenth century there would have been no Church in many of these lands where there is actually a large and expanding Christian community. The Madras meeting, therefore, is probably the most striking testimony to the permanence and abiding value of missionary work as we know it. Delegates came from about seventy different countries. There were 191 Nationals from the younger Churches. They came across all continents. From China and Japan they crossed the Pacific Ocean, one of the great storm centres of the world to-day. From all parts of Africa they came. Two bishops, both Africans, came from the West Coast. Delegates were present from Uganda, Congo, Kenya, South Africa and Egypt. They travelled along the old routes of Moffatt, Livingstone, and many other intrepid pioneers. They came from Buddhist Burma and Ceylon, from Arabia, Iraq and Iran, from India and Korea, from the Malay States and Madagascar, from the Dutch East Indies and the British West Indies,

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from Mexico, Nicaragua, Cuba, Peru, and other centres of Latin America. They came because in all these lands missionary work had been going on ; because missionaries, taking their lives in their hands, had penetrated into the interior of China, through the closed doors of Japan where the way to the Gospel had been barred for 200 years. They came because such men as Carey in India, Morrison in China, Mackay in Uganda, Crowther in Nigeria, and a host of others, had blazed the trails which have since become highways of the Church. Out of the missionary enterprise has come the Church.

II

Two facts emerge, therefore, which should be noted at the outset : (1) the great contribution to Christianity made by foreign missions in so many eastern lands has been the calling into being of this Church ; and (2) the one supreme task of this Church, which has become universal, is to win the world for Jesus Christ.

The Conference helped us to realize in a new way that this task is the responsibility of the whole Church, each branch helping every other branch, that the whole world may know of the redemption that is in Christ Jesus. That is to say that we have passed the stage when Churches in the West sent the Gospel, and people in the East received it. This is, of course, still true, but it is expressed differently to-day. What we now say is that the Church of God, both east and west, has entered into a partnership for world-wide evangelization. The task is too great for any one section of Christianity, and we are summoned to evangelism through the co-operation and unity of the universal Church.

III

The Madras Conference issued an appeal for renewed evangelism by the whole Church. Part of it reads : “ We appeal for a new venture in co-operation and united planning in evangelism, whereby missions and Churches

in any area assume joint responsibility for pooling their resources of men and money in order to meet effectively the needs of great cities, and the urgent opportunities arising where there are sudden accessions to the Christian Church, as in Africa and India."

This is further strengthened by the definition of evangelism adapted from the Report of the Archbishops' Commission on Evangelism: "By Evangelism we understand that the Church Universal, in all its branches, and through the service of all its members, must so present Christ Jesus to the world in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and to serve Him as their Lord in the fellowship of His Church." This now goes forth as an explanation of what the Madras Conference believes evangelism to be.

So much that has a bearing on evangelism came out in the Conference that it is difficult to analyse it and impossible to do justice to it in a short article. But both in plenary sessions and in the sections it was abundantly clear that this gathering, representative of so many Christian interests, regarded the task of evangelism not merely as the duty of the Church because of our Lord's great commission, but as only possible because Christianity is both an historic and a revealed religion, with its roots in the fundamental facts of the Incarnation, the Cross, and the Resurrection. This faith must be shared with all the world because in Christ God spoke to all the world, for "God was in Christ reconciling the world unto Himself."

In one section a good deal was said about the incalculable factor in evangelistic work. "The wind bloweth where it listeth." There seemed to be no human explanation why one area of the world should show such an amazing response to the appeal of the Gospel as, say, Dornakal, while other areas with equally devoted workers, seemed dry and almost barren. But it was demonstrated very clearly from a mass of evidence before us that there are

large movements of this nature visible in many lands to-day. A careful examination of them compelled us to believe that they are genuine movements of the Holy Spirit. The conversion of the outcastes in the Telugu country is a case in point. When in 1912 Bishop Azariah was consecrated there were 60,000 converts in the Church in his diocese. The number had increased rapidly in the six preceding years. But to-day there are 215,000 Christians in the diocese. The Church in the intervening years had more than doubled itself, and the converts from the outcaste community were rapidly evangelizing the caste Hindus, some thousands of whom had joined the Church.

With this story of Dornakal we are all familiar. But do we know that even larger movements of the Spirit are visible in Africa? In 1937 the baptisms in C.M.S. areas alone numbered for the year over 50,000. Representatives from different areas told similar stories of spiritual awakening in Java, both among Moslems and pagans. There is in Java now a Church composed of Moslem converts numbering 65,000, and the statistics for 1936 showed that there were 4,400 adult baptisms of converts from Islam in the year. Among the tribal peoples of Assam and the Bhils of Western India similar movements are recorded. In the Kingdom of God Movement in Japan, under Dr. Kagawa's leadership, it was estimated that more than a million people attended the meetings. China at this moment of chaos and war presents a unique opportunity for the Gospel, and the people are more drawn towards the Christian faith than at any time in their history. These are only a few illustrations of movements that are almost world-wide, and full of significance for the Church of God in the coming days.

IV

The Madras Conference brought home to us not only a Church expanding and growing, but also a Church challenged by forces that are organizing to destroy it,

and the question that faced us so vividly was what we are to give to the world as our answer. Quite obviously the Church can neither retreat nor mark time. It must go forward, because every force that is seeking to injure the Church is doing so on account of some truth in Christianity which it dislikes. It is challenged not because of its defects but because of its truth. Communism challenges the Church with class warfare because Christianity teaches that all men are one and love must be at the basis of life. Totalitarian states oppose the Christian faith because it offers God a loyalty that is above all states and all laws, because it cannot accept anything as absolute but God. New cults challenge our faith with substitutes for Christianity. State Shinto in Japan is an illustration of this. But for the Christian Christ is Lord of all. In many directions to-day we see this organizing of forces that would sweep away the message of the Prince of Peace, and substitute some national hero of military power in His place. It is because of this situation that the Conference at Madras struck a note of such urgency. The Church it challenges in this way is also summoned of God to accept the challenge because either it will make its impact upon this secular world and win it for Christ, or the secular world will increasingly encroach upon the spiritual life of the Church, blunting its witness and dimming its vision. It is for these and other reasons that the whole Church must respond to the call for a world-wide witness to the Faith.

V

Another factor in the situation which came to light at Madras was that some doors for missionary work wide open in the nineteenth century are now closing. The Swedish Mission in Turkestan has been at work for twenty years. Through communistic influence a bitter persecution of the Christians began. Police spies watched every movement of the missionaries. Members of the Church were thrown into prison until at last the only people left

free were the missionaries. Attempts were made to starve them out, and thus compel them to leave the country. These failed. Finally the missionaries were arrested and given orders to leave the country. In August last they were forced to abandon their mission stations, and were driven out of the country by an armed escort. For sixteen days these soldiers marched with them to the frontier, and then left them. After a hazardous journey of forty-six days they reached Madras and attended the Conference.

This closing of doors is taking place wherever communistic influence spreads, and great areas of Central Asia are barred to all Christian work. Not a copy of the Scriptures may be sold in the Soviet States of Russia. But this is not all. In Abyssinia and the Italian African colonies non-Roman missionary work is greatly restricted.

The needs of the world are no less to-day than they were when, nearly fifty years ago, Dr. Mott first began his campaign among students for "the evangelization of the world in this generation." It is estimated that in China forty-five per cent. of the population is entirely untouched by Christian missions. In India many of the Indian States are still closed to all missionary work. Afghanistan is as closed now as it was a hundred years ago. All over the world there is need for vigorous missionary efforts. The day of foreign missions is not over, our task is not done, for the larger proportion of mankind still wait for the message of the Gospel. Instead of our work being finished, in many ways it is only beginning. The calling out of these Churches in so many eastern lands is the beginning of a new era in the history of Christianity, and we face opportunities that press upon us. Harvests in many places wait for the reapers. We are, in fact, only beginning our work. The period since the dawn of the nineteenth century has been but a preparation for this day. For this day God called foreign missions into being, for this day He called out His Church, and for this day He commissions His Church anew to the unfinished task.

VI

What can we do in the face of such a situation? If the Conference at Madras has done nothing more it has brought home to us in the midst of a world that is perplexed and in confusion the need to re-enthroned our Blessed Lord in our personal lives, in our Nation, in our Church, and throughout the world. The work to be done will be costly; but let us not forget that every country from which the delegates came to Madras is marked by the graves of missionaries who counted not their lives dear unto them for the sake of the Gospel. They lived dangerously that Christ might triumph. Is it not true that our fundamental purpose in the missionary enterprise is the same to-day as a hundred years ago? The Church cannot fail if it is willing and obedient in this day of God's power, because the missionary period immediately behind us has provided the Christian Church with a new potentiality in the growing number of Christians. India in a single decade has added a million people to the Church, and the Church is God's chosen instrument for the evangelization of the world. That is why all Churches of all lands are asked to join forces in accepting the challenge of the world in a world-wide advance through the fellowship of the One Church, apostolic and catholic, witnessing in all lands to the validity of the Gospel for all races and tongues and peoples.

THEOLOGICAL ISSUES AT MADRAS

By H. G. WOOD *

IT is more than likely that the literature prepared in anticipation of the Conference at Madras will surpass in value and outlast any reports or papers that emerge from it. Dr. Kraemer's massive volume on *The Christian Message in a Non-Christian World* and the Merle Davis report on *The Economic and Social Environment of the Younger Churches* will stand out as works of enduring importance, while the discussions and findings of the Conference itself will appear as hurried and inadequate commentaries on these impressive texts. Moreover, a comparison with Oxford may make Madras seem amateurish. In discussing the Church and the international order, or the relations of Church and State, the Conference was content to endorse statements from the Oxford report which embody expert knowledge and judgment. Nevertheless, the reactions of so representative a group as met at Madras to the challenge of Dr. Kraemer's book cannot be without interest. Many readers of *The Christian Message in a Non-Christian World* will want to know how far Madras was prepared to follow Dr. Kraemer's lead and on what issues judgments were divided.

On my way to the Conference, I was warned that Dr. Kraemer's theology would not suit India and I was urged to read Dr. E. C. Dewick's admirable book on *The Indwelling God* to counteract the Barthian emphasis on the sovereignty and transcendence of God which it was feared would dominate Madras. A group of Indian Christians rushed through the press a book entitled

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Rethinking Christianity in India, which expressed a rather violent recoil from Dr. Kraemer's position. Unfortunately, the book appeared too late to influence the main discussions on the faith by which the Church lives. For that very reason it should receive full and sympathetic consideration from Western theologians.

Some of Dr. Kraemer's critics seem to me to misunderstand him, through exaggerating his affinities with Karl Barth. When he insists on Biblical realism, they think he is resurrecting mere Biblicism. When he asserts the relevance of the Bible as a whole to the interpretation and proclamation of the Gospel, they think he is retreating to the old Fundamentalist faith in the Bible as inspired and inerrant from cover to cover. When he stresses the basic importance of revelation, of the revealed Word of God, they think he is reaffirming verbal inspiration and Biblical literalism. But this is surely misunderstanding, and in his main contentions Dr. Kraemer seems to me to be justified. Unless I am very much mistaken, Biblical realism means first of all an insistence on God's initiative in the processes whereby we come to know Him. Without His self-disclosure, God must remain for ever hidden from us. He is always beforehand with us. We only love because He first loves. In the next place, Biblical realism means that God is revealed in acts rather than in abstract truths or principles. He is manifested in events interpreted by the prophetic word. The record of His revelation is the record of deliverances and judgments. The supreme act of divine self-revelation is in Jesus Christ, in His whole story, His life and ministry, His death and resurrection. Furthermore, the whole Bible is relevant to our appreciation of the fact of Christ. The Old Testament revelation finds at once its correction, its confirmation, its completion in Christ, and at the same time the Old Testament provides the background or matrix without which Jesus Himself cannot be properly understood. In the Questionnaire drawn up before the Conference, there was included a question regarding the basis of our faith—Do we find

our ultimate authority in the texts of the scriptures, or traditions of the Church, or the Jesus of history, or the Christ of experience? Dr. Kraemer's answer would rest the Gospel on neither of these foundations as ordinarily understood. He would say rather that our faith reposes in the Christ of the Bible, who is at once the Jesus of history and the Christ of experience. This is very important, and it is the point where Christian humanists who seek to find the whole of the Gospel in the Sermon on the Mount are most at odds with Dr. Kraemer.

Without adopting his forms of expression, the Conference was disposed to accept Dr. Kraemer's positive interpretation of the content of the Gospel. Our task is to witness to the Christ of the Bible. "The only possible basis (for evangelism and for the missionary enterprise) is the faith that God has revealed the way and the life and the truth in Jesus Christ and wills this to be known through all the world." But while prepared to accept this interpretation of the Christian message and of the *raison d'être* of Christian missions, the Conference was less inclined to endorse Dr. Kraemer's judgment on non-Christian religions. He distinguishes prophetic religions from religions which may be regarded as developments of a primitive Nature-mysticism, i.e. as elaborations of man's response to the sacred in natural phenomena. From this standpoint Dr. Kraemer puts Christianity and Judaism and Islam in one class as prophetic religions of revelation, and puts all other religions in his second class as representing man's seeking and it may be man's self-assertion on the basis of his religious attitude towards Nature. Dr. Kraemer recognizes that Hinduism and Buddhism regard certain writings as inspired and as a medium of revelation, but he contends that revelation is not central to such non-Christian faiths, that the notion of revelation is quite inadequate; and he would seem to assert that such religions cannot claim any actual element of revelation, though at this point his statements are not quite clear and consistent.

At the Conference we had the benefit of considered criticisms of Dr. Kraemer from D. S. Cairns and A. G. Hogg. Cairns pointed out that even if we accept such a classification of religions, it is hardly fair to exclude Zoroaster and Zoroastrianism from the class of prophetic religions. A. G. Hogg queried whether the distinctive character of Christianity can be adequately appreciated by stressing the *fact* or *notion* of revelation as the main differentia. Even if we grant Dr. Kraemer that the notion of revelation is less distinct, less central in the non-Christian faiths, yet what we most prize in Christianity is neither the fact nor the notion of revelation, but the content. "The Christian Gospel is unique and absolute not because it is God speaking, but because it is the Word made flesh." We may also follow Dr. Hogg in asking whether we can rightly deny some elements of actual revelation in non-Christian religions. Can men search for God as they have searched for him in India unless God has in effect said to them, "Seek ye my face," and can the missionary approach those of other faiths in the spirit of humble teachableness and in the hope of obtaining through them further light on the fact of Christ unless he believes that other religions, where they are still spiritually alive in individual souls, owe their genesis and religious vitality to the wrestling of God to reveal Himself?

It cannot be said that these issues were thrashed out in the Conference. Section V, that dealt with the problem of the witness of the Church in relation to non-Christian religions, recorded a divergence of judgment with regard to the Christian approach. "Some find in these faiths genuine 'Schoolmasters unto Christ,' a natural preparation for the reception of the full revelation of God in Him. Others feel that, notwithstanding surface similarities, the spirit and genius of the Christian Gospel is so utterly different, that real points of contact cannot be expected. But whether the Gospel is viewed as fulfilment or as revolution, we are one in the conviction that the Christ

to Whom we give witness is to all that believe both the Wisdom of God and the Power of God, and that He is able to save to the uttermost all those who come unto Him."

The report of Section V, including this particular paragraph, was referred back for reconsideration and redrafting. But however it is recorded, this divergence of judgment undeniably exists, and it seems to go back to differences in religious experience which ought not to be ignored or denied in the interests of theological consistency. To some, Christ comes as He came to St. Paul as the embodiment of God's judgment on his previous religion. Judaism as a religious system was negatived and broken for Saul of Tarsus when Christ met him on the Damascus road, and all that he previously valued he came to count as nothing worth for Christ's sake. But to others Christ comes first as He came to Justin Martyr, as the fulfilment of what he had sought and in a measure found in the teachings of Plato ; and the story of Justin Martyr's conversion has been paralleled more than once in India and China. But it should be noted that those to whom Christ comes first with the sword of judgment find later that He has not come to destroy but to fulfil, and those who first see in Christ fulfilment, discover that His winnowing fan is in His hand. But there will always be differences of judgment and differences of approach among Christians in accordance with their experience.

This also affects the problems of worship that were discussed in Section VII. The members of the Section noted that "there is in some of the younger Churches extreme eagerness and in others extreme reluctance to use in worship indigenous forms of art such as music and architecture." Except where such reluctance is due to a mistaken imitation of the West by the East, it will probably be found in Churches where the converts, like St. Paul, find in Christ the condemnation of their earlier faith ; while those who are eager to make use of indigenous forms of art in worship will be those to whom Christ

came as fulfilment, or who have found that Christ restores to them much that they had to relinquish when they first accepted Him. It is much to be hoped that the indigenous Churches will not be tied up to theologies or to forms of worship which deny the validity of either type of Christian experience.

Next to this question of the Christian valuation of and approach to non-Christian religions, the nature of the Kingdom of God and the hope of its coming on earth disclosed a considerable division of judgment. The Conference was divided between the Lutheran eschatological interpretation and what might be called the liberal Christian Socialist interpretation. The Lutherans regarded the establishment of the Kingdom of God as coinciding with Christ's return in triumph. To pray "Thy Kingdom come" is to pray for Christ's return. Until He come, we must not expect a transformed social order. Moral advances are likely to be accompanied by a recrudescence of evil; the enemy will sow tares amongst the wheat, and the process will continue until the harvest. The Kingdom of Heaven must not be identified with any particular social order, and changes in industrial organization and political institutions, even when they are in themselves desirable, must not be regarded as establishing the Kingdom of Heaven upon earth. On the other hand, there is some justification for believing that the coming of the Kingdom of Heaven is not a far-off divine event at the end of history, but a present reality which is destined to grow from more to more. At least that is the way in which Anglo-Saxon Christianity has tended to interpret it, and this interpretation appeals strongly to the younger Churches of Asia. In practice, this radical divergence of judgment does not render co-operation as difficult as one might anticipate. There is a large measure of agreement as to the things that ought to be done or attempted in the field of social reconstruction. In particular, all see the necessity to build up the life of village communities, and to save the peasantry of Asia from ignorance and

poverty. The difference between Lutheran and Anglo-Saxon is more a difference of hope than of faith. The Lutheran attitude is that described in the great saying attributed to William of Orange, "There is no need of hope to undertake and no need of success to persevere." But it must seem to many that the eschatological emphasis of the Barthians and the Lutherans is a direct reflexion of the crisis through which Western civilization is passing. This drives men back to a re-affirmation of the primitive Christian hope in its apocalyptic form, and such a re-affirmation does less than justice to the doctrine and experience of the leading of the Holy Spirit as set forth in the Fourth Gospel. Surely we ought even now to be expecting to do greater things in Christ's Name. The leaders of the younger Churches seemed more hopeful and more courageous than many of the leaders of the Western Churches, and their hope and courage were not just the reflexion of youth but rather the outcome of faith; and those who were privileged to be present at the Conference will fail to convey its message to others unless they can inspire a new confidence in Christians everywhere.

CHURCH UNION IN CANADA

By JAMES S. THOMSON*

ON June 10, 1925, the Congregational Union of Churches, the Methodist and Presbyterian Churches in the Dominion of Canada, combined to form the United Church of Canada. Sufficient time has now elapsed to form some estimate of the results achieved, the progress made, and in what directions, and the difficulties that have been encountered.

There can be little doubt that the constraints leading to the experiment in union came from two closely related sources. The first was an overwhelming sense of the Church's missionary obligation. Canada is a vast country, larger in actual geographical area than the United States of America. On the other hand, it is a very thinly populated country. The latest available census (1931) puts the average population at five persons to the square mile. Moreover, it is a country still with a mobile frontier of civilization. Although the tide of immigration for the present has almost dried up, there is a constant northward expansion of settled life within Canada itself. The discovery of rich mineral deposits in the great north and the new facility for reaching them through the development of aeroplane travel is turning the hinterland into an area of settled communities rather than a sparsely inhabited region of mining camps and trading posts. Prolonged drought in the prairies is driving the adventurous and the dissatisfied further north, where pioneer conditions of existence are still being reproduced. Even where the area of settlement has passed the pioneer

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stage, and, for Canada, stable conditions of life have been reached, the land is still, in many places, thinly populated. The tremendous task of bringing the ministry of the Gospel and the Church to this great, widely-scattered people remains the most cogent reason for Church Union.

The second urge to union came from the growing sentiment of Canadian nationhood. Nothing so riles a present-day Canadian as to hear his country described as a British colony. Canada has become, in realized fact as in constitutional theory, an independent, self-governing nation, rejoicing in the sentimental but powerful bond of association that links it to the other peoples of the British Commonwealth through loyalty to one common throne, but deeply resentful of any suggestion of status that implies subordination. At present, the dissolution of the last constitutional vestige of imperial tutelage in the shape of appeals from the Supreme Court of Canada to the Judicial Committee of the Privy Council is being vehemently debated, and, before long, it seems, this last suggestion of incomplete self-government will disappear. In the ecclesiastical sphere, the creation of a distinctly Canadian Church, without exact counterpart anywhere else, is a token that the days of colonialism are now past.

However, it was the fusion of these two motives, rather than their isolated impact, that led the leaders of the uniting churches to bring their separate lives into one. They had a noble vision of what the Canadian nation could become under the good hand of God through the ministries of a single Church that felt itself under an obligation to win the frontier for Christ and to guide the spiritual future. There were, of course, great limitations as to what could be accomplished. The great French people of Canada (about 30 per cent. of the total population) is almost entirely Roman Catholic in its Christian allegiance, not to speak of the Roman, Orthodox, Greek, and other forms of faith held by great sections of English-speaking Canada. Moreover, Anglicans, Baptists and other Protestants were not embraced within the union,

and, as we shall notice presently, a considerable section of the Presbyterians declined to associate with the United Church. Nevertheless, for the Christian good of Canada, an imperative sense of dedicated patriotism, carrying with it a call of God to evangelize their own people, constrained the Churches to take this new, momentous step in ecclesiastical re-organization.

Apologists for the new venture made effective use of the fact that the uniting Churches were themselves each a United Church. When the first settlers in Canada came to its shores, they brought their own forms of religious association with them. In the new land, they reproduced all the ecclesiastical differences of the land they left, and, ludicrous as it may seem, even in later years, fell out among themselves, over issues that sometimes were real enough in the old country, but had no meaning under Canadian conditions. The present writer, who prior to his coming to Canada was a minister of the Church of Scotland, used to interest himself while visiting various Churches and communities in Nova Scotia, where the spirit and tradition is as Scottish as its name, by tracing, in the very ecclesiastical architecture and the subtle differences in church life (which only a Scotsman can understand !), the religious ancestry of the different congregations. And he was generally right. Auld Kirk, Free Kirk, and U. P.'s were all as unmistakably recognizable as in any Scottish village. However, long before the actual union of 1925, the different traditions that merged in the United Church of Canada were represented by three Canadian Churches—the Methodist Church, the Presbyterian Church in Canada and the Congregational Union of Canada, each independent, self-governing and national in outlook and sense of mission.

The negotiations that led to the Union were somewhat prolonged—some would suggest they were over-prolonged. The actual first overture that began the series of conversations and arrangements out of which the union came, had their origin in an overture from the Methodist Church in

1902. The sources of delay were three-fold—first, the considerable opposition that seemed to grow rather than diminish within the Presbyterian Church ; second, the incidence of the Great War of 1914-18 ; third, the need for securing legislation, which under the peculiarities of the Canadian political constitution required action in both Dominion and Provincial legislatures. The third cause of delay was strongly related to the first. Presbyterians were especially mindful of the Scottish experiences in connexion with the famous House of Lords decision which upheld the right of even a small minority within a church to challenge the right of a majority to decide for union with another church, if it could be maintained that fundamental changes in doctrine and testimony were involved. When we recollect that judicial decisions in Canada are still subject to appeal to the Judicial Committee of the Privy Council, it will be seen that the necessity for the passing of enabling legislation was most necessary.

The actual negotiations were concerned with preparing a Basis of Union referring to Doctrine and Polity and with securing consent from the Churches which proposed to unite. The doctrinal basis affirms the great Catholic creeds and then sets forth the distinctive testimony of the United Church of Canada under twenty articles, which may be generally described as “evangelical” in character. However, the doctrinal aspect of union has not played any prominent part in the proceeding either before or after union. Canadians are not a theologically minded people and even the adherence of the ordained ministry to the doctrinal basis is comprehended not by any rigid affirmation so much as by a loose “substantial agreement.” The polity of the Church is broadly Presbyterian in its essential character. Presbytery is distinguished from Episcopacy in its system of government by presbyters orderly associated in *ecclesiastical courts*, subordinated one to another, rather than government by *ecclesiastical persons* in subordinated orders of clergy. The Moderator of the Church is *princeps inter pares*, and is elected by the Supreme

Court of the Church—the General Council—for two years. So far as polity is concerned, the Methodist influence made itself felt mainly in relation to the disposal of the ministry. Methodism never lost its original character of being a strong, powerfully organized self-conscious religious group, with a distinctive mission to the world, in which the ministry were servants of the Church as a whole to be placed, under an itinerant system, where the wisdom of the Church saw fit. Congregationalism, on the other hand, laid intense emphasis on the autonomy of the local Church and on personal liberty in matters of doctrine. In the last respect, they played a part in the formation of the United Church far beyond their actual numbers.

From the conclusion of the Great War to the actual date of union in 1925, the church leaders were faced with a grave dilemma. The division in the Presbyterian Church grew wider and, in many parts, the strife was both intense and bitter. The opposition came much more from the laity than from the ministry, who, as a whole, were disposed towards union. Particularly in the older parts of Canada, in Ontario and in the maritime provinces, a very powerful anti-union movement grew in intensity until at the time of the union a considerable dissenting minority resolved to continue the Presbyterian Church in Canada. The opposition movement would probably have brought the negotiations to a temporary halt, except for another circumstance. Hundreds of thousands of immigrants were pouring into the Canadian west. Many came from eastern Canada, many from the British Isles, many more from Continental Europe. They filled up the prairie provinces with new settlers, cut off from old traditions and under all the exciting conditions of pioneer life. Clearly, a tremendous missionary task summoned the Canadian Churches to new efforts. Single-handed they could not undertake the work. They co-operated by “zoning” their fields of missionary expansion, but as one great church leader so aptly remarked: “Was a man’s church loyalty to be decided by the

particular railway station to which he bought his ticket ? ” As a matter of fact, the western people began to take the matter into their own hands. They built and organized community churches, just plain Christian and nothing else, and there was a real danger that a loose, unrelated congregational type of church, having a distinctive life of its own, would spring up on Canadian soil. The leaders realized that the effect on Canadian nationhood would not be healthy. They had to decide between an inevitable disruption in the east or an equally inevitable separation of the west, and they resolved that union, whatever the consequences, was the clear leading of the Divine Spirit, and thus the United Church of Canada came into being.

How has the Union worked ? The only answer to be made is that it is still in process. Ecclesiastical traditions are deep and powerful, not less so in a land such as Canada, where the roots of life run back into a past that is fertilized by pioneer memories brought from older lands. As a matter of fact, Presbyterianism and Methodism do not naturally belong to the same type of religious life. Consequently, in larger cities and towns, it is still possible for the visitor to distinguish between the two traditions. In rural areas, the local union of forces has been much more rapid, the special emphasis coming from the group that had the strongest influence. It would be both peculiar and unfortunate if a United Church could forget its separated past. What is most apparent is that the two traditions are slowly fusing together and creating something richer than a mere mechanical union. There have been differences of outlook and emphasis, and these will persist for some time, but a new type of church life is emerging, not unrelated to the Catholic Church as a whole, but distinctive within it, intensely Canadian yet very conscious of its place within the general life of the world-community of Christian people.

It is not possible to record any spectacular progress in missionary achievement. The United Church of Canada

was born in a time of unusual financial prosperity on the North American continent, in which Canada shared. Since then, a time of acute decline has set in, during which the general commercial depression of the world has been accentuated through successive crop failures in the Canadian West. The result has been a grievous curtailment in missionary endeavour both in Canada and in overseas countries. These experiences, while they have been disheartening, have also been effective in consolidating the United Church and, in years to come, they may reveal themselves as having been used by God for His own greater glory in bringing people together through shared discouragements. One can only say that, if union had not taken place, Canada through the withdrawal of ministries from the frontier and the great wide spaces, would have suffered grievously in her Christian life and progress. It is still true to say that the United Church of Canada, through God's grace, humbly yet proudly, has been able to fulfil what she conceives to be her distinctive mission of carrying the ministry of Christ to the whole Canadian people, especially when they are not served by any other Church.

THE DEVELOPMENT OF LEADERSHIP AMONG INDIAN WOMEN

By C. EIPE*

PERHAPS the most telling episode in recent Indian history is the remarkable awakening of Indian womanhood. Even though it is only in the last century that women have really learnt to revolt against the life of ignorance and drudgery, the seclusion and poverty to which they had been condemned in India by man-made rules, their progress within recent times exceeds all expectations. The marvel of the transformed modern is, nevertheless, in no way inconsistent with the honour accorded to women in the recorded history and the age-long culture of Hindu India. In a sense what seems to be an achievement of the new age is really the general acceptance of what was in ancient India of the Aryan times the common vogue. For, strangely enough, the position of the woman in the ancient Aryan civilization was indeed a noble one. The great majority married, becoming, as Manu, the great law-giver, said, "the light of the home." Along with her husband, the wife also took part in the performance of the household sacrifices. This place of acknowledged leadership, commanding tender respect from the household, the women of India have always held. The Indian mother is still considered an aspect of God Himself, and as such held in sacred reverence. In the ancient ideals of education, it has always been impressed on the child that the teacher or the "Guru," because he brings wisdom and knowledge to the child, is like unto God, and that the child's father is ten times more respect-worthy than the teacher, while the mother is considered even greater than the father and

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the teacher, for the mother is not merely the person who has brought the child into the world, but she is considered to be the first teacher of the child as well. And Manu has well said, therefore, "Where women are honoured there the angels rejoice." It is noteworthy that in Hindu India no ceremony, however sacred, can be performed without the mother participating in it.

Despite these traditional honours she had claim to, the Indian woman lost her freedom, and with the lapse of years found herself in social fetters. And one is naturally inclined to ask how it all came about. Why has India with a great and glorious past, an ancient culture, a sublime and profound philosophy, the India that had once exalted her daughters on a pedestal and made goddesses of them, why has she sunk them into the dark and dismal abyss of tragic ignorance, paralysing illiteracy, detrimental superstition and appalling poverty? Many answers are given to this pivotal question. It may be foolish custom and ignorance of human values: nevertheless, India took many a long age to realize the sanctity, the individuality and the innate worth of woman's personality.

And meanwhile Indian women, subject to ignominious treatment and cruel neglect, suffered in silence. Because of this tragic discipline to which they had been so long subject, there are no qualities more manifest in them, as they emerge from the shadows which have so long concealed them, than those of resolution, tenacity and courage. The sufferings that have been imposed upon them by the male oppressor, instead of crushing them, have become means of strength and courage. Characteristic of their heroism is the story which tells of the women of Chittore, who when the enemy was overwhelming them gave themselves to the flames and chose death along with their husbands rather than dishonour. In them we see the highest that Indian womanhood is capable of in loyalty and devotion. The living power of their passionate devotion to service nurtured through all

the centuries until to-day has by its discipline fashioned and prepared the women of India for the task to which they are now summoned.

But even in the dark days of distressing neglect, history records the periodic rising to prominence and leadership of women in the national life and thought of India's variegated past. During the fifteenth century we hear of Mirabai, the greatest Hindu poetess, and the first poetess in Gujarathi. One of the most picturesque and gallant figures that decorated the pages of Indian history in the sixteenth century is that of Chand Bibi. This warrior queen defied and held at bay the attacking force of Prince Murad, son of the Emperor Akbar, when he laid siege to Ahmednagar, and by her indomitable courage and military genius saved the fort. Wise and courageous, an astute judge of character, patient and fair-minded, she added to those qualities of head so much goodness of heart that she was equally beloved by the people of Bijapur and the army. Though more than five hundred years have passed since the warrior queen rode forth to save Ahmednagar, the people still talk of her and how she gave her life for her country.

Towards the middle of the eighteenth century, when unhappy India was torn by internal dissensions, and law and order had departed from the land, it was a woman who ruled over Malwa and by her wisdom and devotion brought it back to peace and prosperity. Not only Hindu women excelled, but Muslim women as well came into national prominence, despite the restrictions of purdah. Names like the Nawab Sikandar Begum, Nawab Shah Jehan Begum, H.H. the Begum of Bhopal live for ever in the memory of the people of India. Yet these were only a few scattered leaders among the millions of India steeped in ignorance.

Every Christian woman in India will be proud that in the early days of pioneering for reforms relating to womanhood, it was the lone voice of Pandita Ramabai calling in the wilderness that smote the slumbering national

conscience of India during the latter half of the nineteenth century. That voice, like the coming of the single swallow, certainly did not mean that summer had come. Yet that voice was the first, and we rejoice in that fact. Pandita Ramabai, the enlightened Brahmin widow, was the first who signally demonstrated the capacity of an Indian woman to play the part of a leader in public life. It was indeed the spirit of Christ that empowered her to throw off the burdensome customs and conventions which well-nigh crushed the helpless Hindu widow's life of unmitigated suffering. The Pandita founded the first Widows' Home. From the height and depth of her own experience she had felt the great call to champion the cause of the Hindu child widow and to spend her life in an eager attempt to educate and bring to happy maturity those children whom death had robbed of natural joys. "As she crossed the river surely the silver trumpets sounded." Her inspiration had widespread results even outside the Christian community. In the two decades following, similar institutions were opened in other parts of the country to minister to the needs of Indian women and girls, training them as teachers, nurses and midwives.

There is no story more elevating and more touching than that of the late Justice Ranade and his wife Shrimati Ramabai Ranade, both of whom spent their lives in the service of their country and left behind them a record of unselfish devotion. After her husband's death Mrs. Ramabai Ranade threw herself heart and soul into the Seva Sadan. She concentrated her whole energy upon it. The result is that the Seva Sadan has become an institution without a second of its kind throughout India. It is the finest memorial that could be fashioned by mortal hands, a worthy monument to the endeavour of a true daughter of India to keep alive the finest traditions of her race and land.

Belonging to a later date are many women of outstanding ability such as Susi Sorabji, a prominent Christian educationalist of Western India, and Cornelia Sorabji,

the first Indian woman lawyer. But by then the new day had dawned for Indian women. "Those that sat in darkness have seen the light." For some years, with the advancement of education, all true friends of India have raised their voices and used their pens in trying to arouse public opinion with regard to the centuries-old wrongs against Indian womanhood. Educated Indian women themselves have thrown in their lot with their less fortunate sisters. What leadership has been dormant in them is now roused and their battle cry has been "Women's education, remarriage of widows, the raising of the age of marriage," and a cohort of other things. One of the most interesting and prophetic facts of this new day in India is the increasing part women are taking in government as well as in social reform. The Indian National Congress is rightly encouraging this participation.

The beginning of the year 1927 witnessed an event of great significance and rich promise for the future of the women of India. Among the members nominated by His Excellency the Governor of Madras was a lady, Dr. Muthulakhmi Reddy, a well known and successful medical practitioner who is deservedly and widely respected as a devoted social worker, and one whose knowledge and experience have been strengthened by study and travel abroad. She was the first Indian lady to sit in an Indian Legislature ; and the Madras Legislative Council very wisely marked their appreciation of this important fact and of the public services Mrs. Reddy had rendered by electing her to the very responsible post of the Deputy President of the Council.

Of the noble group of Indian women leaders, no one has deserved higher appreciation from her country than its Queen of Song, Mrs. Sarojini Naidu, who has used her gifts of imagination and vision to fire her compatriots to love and serve their mother land. No considerations of health have been allowed to interfere with what she conceived as her national duty ; no thought of self has impeded the work she has set herself to do—writing,

lecturing, organizing. Her life has lately been given up almost entirely to patriotic endeavour. No one can gauge how much it has cost her to sacrifice her world of fantasy for one of fact. Can we forget her raid on the Darsana Salt Works during the intense heat of May, 1930? Sarojini Naidu was leading the procession when the police stopped it. It was then that she and her followers sat down in the dust of the road in the extreme heat, without water, and remained seated, hour after hour, cheerfully turning their hand spindles. Even life in prison has not been too much for her in the cause of her country's freedom.

Sarojini Naidu set the glorious example, and in her wake followed a noble company of talented Indian women who are the hope of India to-day. Among them are such women as Rajkumari Amrit Kaur, Rani Rajwade, Mrs. Rustomji Faridoonji, who are educationalists and social workers; Mrs. Vijay Lakshmi Pandit, the first woman Minister for Public Health; Dr. Poonen Lukose, the first woman Surgeon General in India; Kamalini Sircar with her Village uplift Work; Maduri Dutt, Sosa Matthew and Mona Hensman, all in their various capacities serving their land and people,

“Bound by one hope, one purpose, one devotion
Towards a great divinely destined goal.”

There are, besides, many Christian women of outstanding ability throughout India to-day working side by side with other national leaders as college professors, teachers, doctors, legislators, and in very many honorary capacities, serving the government and several social organizations for the uplift of the teeming millions of India, and, in particular, moulding the thought and character of the young people of the land. The Indian woman of to-day, as Sarojini Naidu says, is “once more awake, profoundly alive, to her splendid destiny as the guardian and interpreter of the triune vision of national life—the vision of love, the vision of faith and the vision of patriotism.”

NIGERIAN PAGANISM AS A PREPARATION FOR THE GOSPEL

By V. N. UMUNNA*

THE words "Paganism" and "Heathenism" are used to designate the religion of people who are not adherents of the great religions of the world. But if by these words we mean "the people who have no knowledge of God" or "people who are irreligious," we are wrong to apply either of these terms to Nigeria; unless by religion we mean the highest form of revealed religion which we see in Christianity. Let us remember at the outset that the work of Christian missionaries would be impossible if the people termed "heathen"—for want of a better word—are absolutely devoid of anything in nature of religion. They will naturally not be receptive to the message of the Man of Galilee; the seed sown from all ages would be merely on the surface of hard granite rocks. It is injudicious ruthlessly to tear down root and branch all the deep religious concepts of the heathen and on this mass of ruins try to plant an entirely new teaching in this foreign soil. The result is not always good; either Christianity is looked upon as a Western religion or the plant becomes scorched and fails to bear fruits.

There must be no compromise between the two religions, yet it should be remembered that there are materials in their religion, which a Christian missionary will find useful in his presentation of the Gospel. To illustrate what I mean, in the Ancient and Modern Hymnbook No. 363, verse 3, we read these words:

"But still in heathen darkness dwell
Without one thought of heaven or hell."

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Or take another example ; in the famous hymn, " From Greenland's icy mountain," we come across the words :

" The heathen in his blindness,
Bows down to wood and stone."

Naturally a Christian missionary coming to a heathen country and seeing the natives in their acts of worship could not arrive at any other conclusion but the one breathed in the words quoted above. But it is a misconception of the psychology of the heathen worship.

Presently I shall try to show that it is an overstatement of the fact to accept either of these views shown above in approaching heathen people with the Gospel. They are certain in their belief that this life is not the end ; they look for a better place of abode for those who live well here below. In the second place, they are not blind, rather they are *deeply* hungering after God and seek to know Him through His handiwork. A study of Comparative Religion, Philosophy of Religion, and works of good authors on Anthropology will be a useful preparation for prospective missionaries to non-Christian countries, at least in helping them to see the hand of God over all His children as He reveals Himself to them.

Let us study closely some of the most important religious conceptions and postulates of the Ibos of Nigeria, and see in what way they are a preparative for the Gospel.

BELIEF IN GOD

Agnosticism or atheism is not known among the Ibos ; there is a deep-seated belief in the Supreme God the Creator. He is immanent and transcendent. His transcendence is so much emphasized that it almost borders on the Deistic theory of God's "*apartness*." He is high above His creatures, before whom anything that is vile and abominable could never dare to approach. Man being tainted with abomination (I use the word abomination to describe "sin" in order to bring out the heathen idea of it) cannot expect to get into communion with God. His abomination has removed him away from his Creator.

God is the Creator of all the good ; the evil and abomination in the world cannot be the work of the Great God ; these are the works of malignant spirits who are very active and are eternally opposed to the good. This brings us to the theory of Dualism, the belief in two powers or principles in the universe who are engaged in eternal warfare between themselves—the good fighting the evil, and vice versa.

Compare this belief with the Persian doctrine of Zoroaster—the fight between Ormuzd and Ahriman. Faced with this perplexing but indisputable conflict and contrast between good and evil, the heathen conceived the idea of finding a way to appease and ward off these malignant spirits who dog all his steps and hamper all his ambitions in life and who bring upon him pains and ills. These evils, he believes in his heart, are not the creations of the Great God. To die young or to die by drowning or to commit suicide or to die as a result of falling from a tree, and such-like mishaps, are not the acts of God ; the author is “*Ekwensu*,” the Devil, who is responsible for all the malignant spirits which oppress men. Is this belief in Dualism a merely fanciful creation of human imagination? I say, No. It appears to be almost a universal conception. It was held in the days of our Lord. In *Luke* xiii, 16, we read of a “daughter of Abraham whom Satan had bound, lo, these eighteen years.” Satan working against the good. Thus living always in abject fear of these evil spirits and seeking ways to appease and ward them off from their ill intentions, so as to get into right relationship with his Maker, the heathen came to the idea of offering to the spirits gifts, which in common terminology we call sacrifices.

SACRIFICE

Abomination on the part of man cuts asunder the relationship between God and man ; the source of this taint we have seen can be attributed to none else but the malignant spirits who could be appeased and propitiated

by gifts. The priest-doctor often dictated the terms and mode of the sacrifice. All sacrifice for abomination where human life is involved must be accompanied with the life-blood of the sacrificial victim, but in all other sacrifices where human life is not at stake, blood is not essential. To the heathen, blood cleanses and infuses new life into the sacrificer ; when a peace-sacrifice is offered for the good received, it always takes the form of a common meal of either the family, the clan, or the tribe before the cultus. All the members share in the common meal and in the common drink. Two important factors drive the heathen to sacrifice : (*a*) to atone for the abomination committed, for which cause evils have come upon him and his ; and (*b*) to seek for life. The knowledge of his self-insufficiency is foremost in his mind, and he seeks for help.

LIFE, NOW AND HEREAFTER

Life in this world is transitory ; the world is a marketplace where each has to exhibit his merchandise in time ; to buy and to sell and at night-fall go back home and give an account of his doings. All good actions here below as well as evil actions have their respective rewards. Wickedness will never go unpunished. Retributive laws of God are believed to be immutable on the generations of wicked doers. Death is the heritage of all people after their course is done here ; but death does not end all, there is life hereafter. What form that life will take is shrouded in obscurity. Spirits after death wander about between this region of life and the eternal home of the dead ; to release the spirits from these wanderings in between the two worlds, second burial ceremonies are performed, when, with dancing and singing and feasting, the spirits are led with joy and singing into their eternal home. Is this superstitious and fanciful ? It may be so, but it naturally reminds me of the Roman church doctrine of Purgatory and the mass which is said to remove the souls from their nebulous place. In the realm of the dead, the spirits are conscious and take interest in the affairs of their

respective earthly families, clans or tribes, and join with them in all their festivals and ceremonials. With this postulate ingrained in their mind, the living must keep the memories of the departed members of the family ever green by representing them in pieces of wood which are called idols, and name these pieces of wood after the names of the deceased members. In every tribal or family festival these are invoked to join them in their festivities. Why do they represent them in wood? Because they have no writing to keep their records. This belief is very strong, and with this raw material and adumbration the Christian missionary has here to drive home to his converts the Christian doctrine of the "Communion of Saints." This brings us to a very delicate problem, which is the belief in re-incarnation, or the belief that spirits are embodied anew after some years' abode in the realm of the dead, and are sent again into the world. This belief is almost universal. The Jews appeared to have had it and even the disciples of our Lord were evidently aware of it as current in their own day. "Rabbi," they asked their Master, "who did sin, *this man*, or his parents, that he should be born blind? Jesus answered, neither did this man sin, nor his parents; but that the works of God should be made manifest in him" (*John ix*, 2 and 3). This must remain a closed door to our finite mind; it is a mystery, and where the Master was reticent we must recoil from intruding further.

MARRIAGE

Now to my last point, which is more of a social character—Marriage. I mention it because the Ibo man's life is religious from his birth to his death. Social customs are religious customs. All taboos have religious significance. Social and religious factors are not put in separate watertight compartments, but are intermingled and interwoven into one another.

Much has been written about African marriage customs in general. Some European writers who claim to know

Africa put it bluntly that Africans "buy their wives"; others say they pay "dowry" or "head money." Others see nothing good in the custom of polygamy but rather an excuse for recruiting cheap labour and satiating lustful passions. To say the least, all these conceptions are ignorant and show a lamentably unsympathetic attitude. If the assertion that Europeans "buy" their wives were made because engagements rings are given after the engagement is established, it would be most preposterous. Africans do not "buy" their wives; wives are married according to the prevailing custom of the country, tribe, or clan. This holds sway in every country of the world. Engagements are established by the giving of what I may call "the earnest money" (this is the nearest and perhaps the most correct English to describe this) to the family of the engaged girl to show the community that she is legally engaged. Marriage is never solely the matter of the contracting couple; the families of the couple have an important say in the matter. In short, marriage is a family concern, though the young man and the young woman have each to make his or her choice, and normally their consent is essential; but the matter is legally and essentially a family affair.

The reason why the families play an important part in the affair is to guard as far as they can against future discord and the unpleasant habit of divorce; so every precaution is taken at the outset. The main purpose of polygamy is for procreation. In Africa large families are welcomed. There are evils in polygamy, we admit without the least demur; in some families where the husbands are simple and effeminate in character it breeds animosity and rivalry among the wives, which naturally involves their children and so brings all sorts of evil and sometimes collapse to the family. Evidences to bolster this assertion are manifold. But we must accept the fact that in the scale of morality, polygamy is better than either polyandry or prostitution. In a country where "so called civilization" is peering in, we are beginning to see the two sides

of the medal in very vivid pictures, and it is beginning to exercise men's minds.

Time will fail me to speak further on the other aspects of the religion of the Ibos in Nigeria or to trace the similarities between that religion and the Hebrew religion. But the picture I have so far tried to paint will, I hope, go to show that these children of God are hungrily feeling after their Maker if haply they might find Him. They know the transcendence of the Great God, but nothing about the love of Him who is not only Almighty but our Heavenly Father. *God's love is the essence of Christianity.* They live in abject fear of spirits, but know nothing of the good news of Him who said, "Be of good cheer, I have overcome the world." They seek and search for life by their own human efforts, but know nothing of Him who says, "I came that they may have life and may have it abundantly." The whence and whither of man is a problem to them, for they know not of Him who said to the Jews, "I know whence I came and whither I go." Instead of diving into the mysteries of life, they would gladly run to Him who makes this stupendous assertion. Instead of continuing to shed and offer gallons of the life blood of sacrificial victims in order to atone for their abomination and get new life, they need to be pointed to the supreme atoning sacrifice of Him who on the Cross cried, "It is finished." I say the raw materials are there for the Christian missionary. The adumbrations may be shadowy, yet in that shadow lurk some particles of truth which need the sunrays of greater truths.

But the Christian missionary fails and fails miserably if he tries to import and to present Christianity absolutely and entirely as a new religion from the West. Christ is not a westerner and should not be presented as such, nor is He a rigid Jew. Christ is Universal Man and His Gospel has a universal appeal. Africa is not indifferent to Christianity. Give her the Gospel of the Galilean Jew, and live that life in her, and soon she will stretch out her hands and say as Thomas of old, "My Lord and my God."

THE ECCLESIASTICAL PROVINCE OF RUPERT'S LAND

By THE ARCHBISHOP OF RUPERT'S LAND *

THE Ecclesiastical Province of Rupert's Land can trace its origin to four different sources : Selkirk Settlers, the Hudson Bay Company, the Church Missionary Society of the Mother Church of England, and the Church on the banks of the St. Lawrence River. Volumes of interesting biography and history have already been written, revealing the nobility of the souls of those who were responsible for planting the Church of our Fathers on the banks of the Red River, beginning with the advent of the Lord Selkirk Settlers in 1812.

Church history is not always a good tonic for drooping souls, but the history of the Church of England in Rupert's Land for the first hundred years provides both a tonic and inspiration for the people of God throughout the Province. It was not until 1820 that the first priest of the Church of England arrived in the Red River Settlement ; his name was "John West," and his picture finds a place on the altar of the chapel at Bishop's Court at the present time. John West was the chaplain of the Hudson's Bay Company and also an agent of the Church Missionary Society, possessed of indomitable courage, perseverance and devotion as a missionary of the Church of England. It would appear that this society was the inspiration of and also responsible for the visit of Bishop Mountain of Montreal in 1844. The voyage of this missionary-hearted and saintly bishop must have been exciting, fatiguing and perilous in those far-off days. In a birch-bark canoe

* The Most Rev. M. T. McA. Harding has been Archbishop and Metropolitan of Rupert's Land since 1934.

with a crew of fourteen voyageurs, the bishop, his chaplain and one man-servant set out for the Red River Settlement, where he arrived six weeks afterwards on a Sunday morning at the Church of St. Peter's, where 250 Indians had gathered for service; the bishop during his stay visited the four churches and also all the mission stations created since the arrival of John West twenty-four years before, and during his visit confirmed no less than 850 persons. A report of this missionary journey doubtless inspired the Church Missionary Society to make a strong appeal to Church people in England to send a bishop into the vast territory of Rupert's Land. At this juncture the Hudson's Bay Company again, through one of its chief factors, proved itself to be a Company of Christian Gentlemen Adventurers and assisted materially in providing the necessary stipend for a missionary bishop.

In 1849 the Reverend David Anderson was consecrated first Bishop of Rupert's Land in Canterbury Cathedral, and at his first Confirmation in the Red River Settlement in 1850 he administered the rite to no fewer than 400 candidates. About this time another Church missionary society, the Society for the Propagation of the Gospel, came to the assistance of the infant Church on the prairie, and was quickly followed by the S.P.C.K., which provided a substantial grant towards Bishop Anderson's cathedral scheme. By 1864 Bishop Anderson had called to his assistance twenty-three clergy and hundreds of fellow-helpers amongst the keenly interested laity situated on the banks of the Red River. After fifteen years of strenuous and self-sacrificing labours in what was at that time one of the most un-get-at-able and exacting of mission fields, the bishop resigned, beloved and regretted by all. Bishop David Anderson undoubtedly sowed the good seed on good soil, leaving it to another to reap an abundant harvest in the near future.

In 1865 Bishop Robert Machray succeeded Bishop Anderson, as the second bishop of Rupert's Land. The writer remembers seeing the private diary of Bishop

Machray in 1893, which told of a whole night spent in prayer before setting out for his distant diocese, which then included the great lone land of the prairies.

For ten years after his arrival Bishop Machray was simply a bishop of one of the largest missionary dioceses in the world, and gave careful attention to the solving of hundreds of pressing local missionary problems, the revival of St. John's College, with St. John's College School for boys, and what is now Rupert's Land Girls' School. During these years he was unceasingly preaching and teaching, organizing and administering the affairs of his vast diocese from his modest wooden dwelling on the banks of the Red River. His labours were unceasing, his foresight outstanding, his self-sacrifice heroic and his learning, and right judgment, recognized by both Church and State in a country that was already claiming the attention of both Eastern Canada and Great Britain.

The first Provincial Synod of Rupert's Land, with the bishop as Metropolitan, was called in Winnipeg in 1873, with the Province divided into the dioceses of Rupert's Land, Moosonee, Saskatchewan and Athabasca. At this synod Bishop Whipple of Minnesota, "the Apostle of the Indians," preached the sermon and thus formed a link still preserved with the Church in the United States of America.

As Metropolitan of the Province, Bishop Machray was a Master-builder and attached the greatest value to the provincial system as he inaugurated and developed it. The importance attached to the provincial system was plainly revealed at the formation of the General Synod and is also clearly revealed in the Canons still governing the Ecclesiastical Province of Rupert's Land. In the early days of the province an attempt was made to connect Rupert's Land with the provincial Synod of Canada, but the Metropolitan felt this association was unnecessary at that particular time. Later on confederation or consolidation claimed the attention of the wisest of leaders of the Church of England in Canada, and finally in

1893 the Canadian Church was united from ocean to ocean in the General Synod, when Bishop Machray became Primate of all Canada, and at once set himself to prepare the way for the creation of the Missionary Society of the Canadian Church. He being dead yet speaketh in the Diocese, the Province and the Dominion.

Archbishop Matheson succeeded Archbishop Machray as Metropolitan in 1905, and later was elected Primate of all Canada. He was largely responsible for the better understanding and the close association of the Church in North-West Canada with the Church in Eastern Canada, and is still keenly interested in all that concerns the welfare of the Church in the Dominion.

Archbishop Stringer was elected Metropolitan in 1931, rich in experience and devotion from the diocese of Yukon. In 1932 the loss of the Provincial funds stunned for a time the Canadian Church as a whole. With remarkable faith and courage Archbishop Stringer, the Primate of all Canada, Archbishop Worrell, with the ready and remarkably effective assistance of the late General Secretary of the Missionary Society, made an appeal for the Church in the Province, with results which astonished the whole Anglican Communion. The restoration of lost endowments and funds amounted to close on a million dollars, and is largely a memorial to the sincerity, perseverance and business ability of the late Dr. Gould.

In 1934 the present Metropolitan was elected, who with the ready help of the clergy and laity is endeavouring to administer the affairs of the diocese and the business of the province, including the eleven dioceses of the original diocese of Rupert's Land. Meetings of the House of Bishops have been held from time to time since his appointment, and a meeting of the Electoral College of the Province elected the present bishop of Keewatin this year. In June, 1939, a meeting of the Provincial Synod will be called, all being well, to meet in Winnipeg, when among other matters the Canons of the Provincial

Synod will be revised in the light of the National Commission and the proposals of the General Synod.

The creation of twelve dioceses, including Moosonee, now a diocese in the Province of Ontario, within eighty-nine years tells its own story of development and victory in the annals of the Church in Western Canada. It is, however, to be remembered that the Church in the Province, including the mother diocese of Rupert's Land, is still a vast missionary Church, and at present passing through the throes of travail in expectation of a new life born to redeem the past and unite in the salvation of tens of thousands of scattered settlers, and perhaps hundreds of thousands yet unborn who will inhabit the vast spaces still calling for settlement and development by the children of men.

So much for the past—but what more of the present and future?

The bishops of the Ecclesiastical Province at the present time are undoubtedly facing the most difficult problems in the history of their dioceses. At a meeting of the House of Bishops in September last a resolution was passed asking the bishops of the Province to send the Metropolitan a concise statement of conditions, economic and parochial, existing in their dioceses, and also a list of their present urgent needs. Such reports were to be co-ordinated and published as the Metropolitan saw fit. Such statements have already been received from the Bishops of Saskatchewan, Saskatoon, Athabasca, Qu'Appelle and Edmonton, each telling its own particular story of victory and defeat, work accomplished and work yet to be done, of gracious help given in the past and the crying need for the wherewithal to supply and support the living agents still required. We often sing :

“Mid toil and tribulations
And tumult of her war.”

Certainly these western dioceses during the last few years have experienced their share of toil and tribulation,

yet we believe "Though heaviness may endure for a night, joy cometh in the morning," and that the seeds sown in faith and hope by the noblest and most self-sacrificing of our missionaries will bring forth fruit in due season.

From reports received it appears that the diocese of Qu'Appelle in passing through nine years of successive droughts has suffered more severely than any other diocese in the Province, but with amazing courage and self-sacrifice, the laity, the clergy and the bishop have turned defeat into victory, if the number of sermons preached, services provided, Baptisms and Confirmations administered, are a sure sign of victory. This diocese calls loudly for increased grants in support of its missionary clergy and also for substantial financial assistance to enable its missionaries to repair and run cars; while only by the continuance of the grants given by the Missionary Society of the Church of England in Canada can many of the missionary clergy of this diocese as well as the dioceses of Saskatchewan and Saskatoon be guaranteed stipends at the rate of \$60.00 a month.

The dioceses of Saskatchewan and Saskatoon have suffered less than Qu'Appelle from succeeding droughts, yet the influx of distressed settlers from Southern Saskatchewan has created new problems in these dioceses. In reviewing the reports sent in one is really amazed at the devotion of the clergy and the laity in these dioceses, which devotion will remain as a lasting memorial of the love of Jesus Christ and His Church in times of perplexity, development and adversity. In these dioceses, too, the problem raised by the purchase, upkeep and replacement of worn-out motors, causes the bishops and clergy grave anxiety. The support of a motor-car fund in each and all of the prairie dioceses is pressing and urgent. It is true that in Saskatchewan, Saskatoon and Edmonton the harvest has been on the whole fair, but the price of wheat has been cut in half and less than half, for various reasons, and many of the isolated settlers are in need of

food, fuel and clothes. Without the aid given by the Missionary Society of the Church of England in Canada, the S.P.G. and C. & C.C.S., most of the scattered missions in these dioceses would cease to exist. Clothing for both the families of the missionary and the new and impoverished settlers is still needed in some parts of the dioceses of Saskatchewan, Saskatoon, Qu'Appelle, Edmonton and probably other dioceses from which reports have not yet been received. Food, fortunately, is more plentiful this year on these vast plains and where it is needed it can be more easily provided by people living in the provinces. In the diocese of Athabasca both the Indian work and the work among white settlers are taxing the wits and energies of the bishop and clergy to a degree. This diocese is also calling urgently for men and money for the support of both the work among the Indians and the work among white people. The bishop concludes his report with thanksgiving to all who are helping him in what is almost a superhuman task, in a vast and rapidly developing mission field.

The Bishop of Edmonton calls for more clergy, increased financial support to enable missionary clergy to be placed in many fields which are ripe unto harvest. He informs us that there is in existence a spiritual desert in many parts of his diocese for lack of living agents. The dioceses of Brandon, Calgary, Keewatin and the Arctic are also face to face with searching missionary problems, problems which concern not only the Church in the diocese and province, but as in the other missionary dioceses, to a considerable extent the Church in the Dominion and in the British Isles. The creation of a substantial missionary endowment can alone prevent retrenchment and real suffering in all the dioceses of this ecclesiastical province apart from Rupert's Land.

With the aid of our Sunday School caravans, the Sunday School by post, the Bishop's Messengers and Brotherhoods, we are supplementing the work of the regular clergy in seeking and finding many hundreds of scattered families

with their children, but the vastness of the country, the poverty of the settlers, the severity of the climate and the cost of locomotion and fuel, all combine to create an exacting mission field, which must for many years call for large financial support from outside sources.

In the diocese of Rupert's Land there are still many scattered and isolated sheep without shepherds, but our next and immediate concern is the preservation of our Theological and Arts College of St. John's, which is part of the University of Manitoba. For more than a century St. John's College has served the purpose for which it was created and revived by Bishop Machray in the interest of Christian education. The College is of vital importance to both the diocese and the province. Endowments were obtained in the early days, and restored in 1934, but they are altogether insufficient with the present low rate of interest to support the College with an efficient staff. We need \$150,000.00 or £30,000 to insure its efficiency and stability. For this amount an appeal is now being made and supported by His Grace the Archbishop of Canterbury, the Primate of all Canada, Lord Willingdon and Lord Bessborough, former Governor-Generals of Canada. We believe it is imperative at this time, when secular education prevails throughout the west, to preserve and make efficient for the sake of both Church and State, the College which must serve a great purpose in future years.

The task given the Church of England in Canada in the Ecclesiastical Province of Rupert's Land is indescribably great, the performance of which calls for strong convictions, profound faith, boundless enthusiasms and real self-sacrifice from those on the spot. It also calls for perennial financial support from those whom God hath prospered both in the Dominion and the Motherland.

May we be given strength to endure and grace to perform our God-given task.

THE WORK OF THE HOLY SPIRIT IN EVANGELIZATION AND CONVERSION

By THE EDITOR

THE daring words of the Fourth Gospel that "the Spirit was not yet, because Jesus was not yet glorified" are true, not because the Holy Spirit is a "temporary mode of the Godhead," but because God has revealed Himself to man in historic events, and events inevitably follow one another. Scholars may not be agreed exactly as to what happened at Pentecost, but that Pentecost was a Divine Event can hardly be denied, and in our study of the work of the Holy Spirit in evangelization and conversion, Pentecost must be the centre from which we look backwards and forwards.

Jesus Christ gathered round Him a company of followers, and the normal sphere of the Spirit's activity as we read of it in the New Testament is that company and "those who believed through their word." The nature of His work is to make Christ real in the experience of that community, and to transform human material into members of the new organism of which Christ is the Head.

His activity in its fullness is thus governed by the fact of His relation to Jesus Christ and of the choice of a community as the medium through which normally to work.

These two facts are closely related because Christ fulfils in His person as Son of Man the prophecies both of the Messiah and of the Messianic Community. He is the New Israel because in Him the whole body of the saints of the Most High potentially exists.*

* See J. R. Coates. *The Coming of the Church*, pp. 30 37.

THE HOLY SPIRIT AND JESUS CHRIST

The distinction between the indwelling Christ and the indwelling Spirit had hardly become clear to St. Paul: but it is not too much to claim that the most mature thought of the New Testament had arrived at the idea that Christ is being formed in us as the indwelling content of the Christian life: and the Spirit is He Who awakes the desire for Christ and by His creative energy forms and reproduces the Christ in us, progressively making our very own all that Christ is, penetrating our spirit with the mind and nature of Him Who is Son of Man, Incarnate Lord and Risen Saviour.

Jesus Christ came into the world to save sinners. His redeeming activity through the Cross and Resurrection is central to the purpose of His coming down from heaven. The Holy Spirit is sent to make these acts operative in us.

The view that we take of the work of the Holy Spirit in evangelization and conversion is thus closely bound up with the view we take of Christ's work in the Cross and Resurrection.

THE HOLY SPIRIT AND THE CHURCH

The medium into which the Holy Spirit came to work was originally the community of the disciples of Jesus Christ, and His normal instrument is the community of those who have openly acknowledged Jesus Christ as their Risen Saviour. To say this is not to belittle the work of the Spirit in the individual or in the local Church, but rather to acknowledge that His work in the individual and the smaller group is what it is in virtue of His operation in the whole Church.

Further, His name of Paraclete, one called in to help, suggests that He works in the world as He is invited to do so, and that the source of this invitation is the Community already indebted to and recognizing Him, through which He evokes in others a desire for Christ.

Whereas God the Father commends Himself preventiently and in and through historic fact, in that "while we were yet sinners Christ died for us," the Holy Spirit commends Himself through members of the Community, whom He has kindled with living conviction, in whom He has formed the Christ.

The experience of missionaries proves that statements of fact about God's work on man's behalf are not sufficient. "If you tell a Papuan: Jesus died for you on the Cross . . . he will make a face as if he would say, then Jesus was a very stupid man." Or an inquirer will say, "You say that God is Love: how does that agree with His sending of the locusts? Why does God kill men by lightning?"*

On the other hand from all parts of the world comes proof that the Christ-life shining out in His members in acts of a love which seeks no earthly reward, wins and moves men when statements of historic fact leave them cold and unconvinced.

The view we take of the work of the Holy Spirit in evangelization and conversion is thus closely bound up with our view of the Church.

THE HOLY SPIRIT AND THE WORLD

To say that the Holy Spirit works characteristically through the Church is not to deny that He is active in the world. The relation between His activity in the Church and His cosmic activity has not yet been fully worked out in theology, but an attempt to define this relation has been made by Fr. Thornton in *The Incarnate Lord*. It is impossible to reproduce or convey by quotation his massive and complex argument, but the following sentences give some indication of his thought:

The prominence given to conceptions of divine immanence in the course of the nineteenth century gave new significance to the doctrine of the Holy Spirit in relation to the order of nature and human life. The danger now lies in the direction

* Quotations from Warneck. *Living Forces of the Gospel*, p. 252.

of overlooking the distinctive doctrine of the New Testament, which concentrates the activity of the Holy Spirit within the New Order derived from the Incarnate Lord. The Holy Spirit is neither the spirit of nature nor the spirit of humanity, but the Spirit of Christ. But then the New Testament . . . regards the old order as capable of transformation by redemption into the New Order. Consequently the New Testament, for all its concentration upon the New Order, admits by implication the creative activity of the Spirit underlying nature and man . . . The apparent exclusiveness of the New Testament has a redemptive purpose, which is universal in its scope. The purpose of the New Order is the restoration of creation to its true route of development whose end is God.”*

Fr. Thornton goes on to argue that if according to the main contention of his book “The Incarnation is the final incorporation of the transcendent eternal order into history in the new organism of Jesus Christ the Word Incarnate,” then “The Spirit of Christ must be referred back from the New Order of New Testament experience to all the other domains of experience which are there gathered up by transformation. In particular the Spirit must be referred back to the eternal order in its relation to the organic series, and to man’s experience of communion with that order.”†

Fr. Thornton’s argument suggests that all who are conscious of communion with the eternal order, all that is who livingly apprehend beauty, truth and goodness as objective values are enabled to do so by the action of the Holy Spirit upon them and within them.

But even so we must admit that Pentecost has made the whole difference. Just as we believe that Jesus Christ as the Word was at work in His world before He became flesh and dwelt among us and yet that the fact that He became flesh has made the whole difference to mankind in giving us once for all the assurance of God’s loving purpose in history ; so the coming of the Holy Spirit at Pentecost has made the whole difference to mankind

* *The Incarnate Lord*, pp. 335.

† *ib.* 235-6.

in giving us once for all the assurance of the light and power to make God's loving purpose our very own here and now.

The world can no longer behave as though this assurance has not been given.

The Holy Spirit is reaching out through the Church to inspire and change the world. And if the world refuses to take heed it is at terrible cost. And if the Church refuses to recognize the answers to her own prayers by denying or overlooking the working of the Spirit in the realm of the eternal order—in science, art and good living—it is at a terrible cost. In conscience, in social reform in all its phases, in medical science, in the improvement of international relations, in the acceptance of the principle of trusteeship for backward races, the work of the Holy Spirit is to be discerned. And among peoples of primitive culture His work is seen in the heathen's sense of his own misery and desire for higher things, in the dreams and visions which are often the deciding factor in encouraging him to offer for instruction in the Christian Faith, and in the impression made and desire aroused by Christian personalities.

We are now, perhaps, in a better position to understand four words which are specially used to describe the work of the Holy Spirit.

Regeneration is the divine process whereby we are made new creatures in Jesus Christ: the process whereby our resistances to the truth that we are intended to be members of the Divine family are broken down by the Divine initiative.

Conversion is the joyous discovery that we are in the family, the human awakening to the fact of God's regenerative work in us, the freedom of sonship which comes from the sense of deliverance from a life of bondage to old fears, old customs, old sins, and false attitudes. "The law of the Spirit of Life in Christ Jesus made me free from the law of sin and of death."

Sanctification is the growing response to the discipline

of Christ through the Spirit—increasing personal surrender to Christ.

Evangelization is the sharing of the joy of freedom from sin and the joy of the family life in Christ with others.

These words describe different aspects of one process. The Holy Spirit works at first in the unconsciousness of the individual whom He is drawing to Himself, through the prayers, example, teaching and preaching of the Church: and subsequently as He becomes openly recognized and acknowledged by the convert He is able to work in the conscious levels of personality, as the convert himself learns to work with Him.

The line between unconscious and conscious cannot be rigidly drawn. In the earlier stages the Holy Spirit works in the unconscious, arousing a desire to break with the old past, to claim freedom from evil spirits or evil customs, and often, as in the case of St. Peter as he struggled to break from his old Judaism into the fullness of his heritage in the Catholic Church, uses dreams and visions which are only the unconscious mind asserting itself through symbols.

In the later stages it is through the family life in Christ that the Holy Spirit works, convicting, setting free, healing, restoring, building up. This family life expresses itself socially and sacramentally. The infinitely rich and varied work of the Holy Spirit in the individual is ultimately derived from His operation in and through the Body of Christ.

Baptism is the sign and pledge and means of the Spirit working through the Church in forming the Christ in the child or convert, by the process of (1) setting Christ's standard; (2) guiding into the Truth; (3) breaking down resistances by love; and (4) interceding on his or her behalf. This His initiative will operate through the medium of members of the Church (especially the parents, god-parents and spiritual pastors), the standards they set under the guidance of the Spirit, the education

they give, the love they bestow, and the prayers they pray.

The work of the Spirit in the young child, and even to some extent in the new convert, will be at first more upon his unconscious than his conscious mind and soul, and as the child grows to the years of discretion at which he can recognize and acknowledge the Holy Spirit and work with Him, Confirmation completes Baptism.

The function of the Spirit in the Eucharist is to form in us and enable us to make our very own Christ's redemptive work on our behalf in the Incarnation, the Cross, the Resurrection, and the Ascension.

It is He who makes the Real Presence of Christ real for us. Through the operation of His Spirit Christ is present in the Eucharist with a special purpose, as the Good Physician in Whose presence we can live through all that in our past of which we are ashamed, and towards Whom we can direct all our desires.

The initiative in this redeeming act is His though He cannot heal and redeem without the co-operation of the individual who is in need.

As we, by the action of the Spirit thus making Christ's redeeming acts operative in us, are little by little redeemed and healed, so we are set free to become, in co-operation with the Spirit of Christ, redeemers and healers. Deriving all our life from the Sacramental life of the Church, we reproduce the Eternal life of Christ Incarnate, Crucified, Risen and Ascended both in ourselves and in the corporate life in which we share at home, in schools and colleges, hospitals, business, parish life, and a hundred other relationships.

It is through such members and instruments of the whole Body in which He has formed the Christ that the Holy Spirit can work in conversion and evangelization.

RACIALISM AND MISSIONS

THE PAPAL INJUNCTION*

THE attitude of the Church to Racialism has been recently fixed by an authoritative pontifical injunction. In mission lands where race contacts are continuous, the Racial Theory is so far-reaching in its effects that we propose to indicate its whole range.

On April 30th last, the Holy See sent to the "Rectors of the Catholic Universities throughout the world" an official document charging them to "use all their intellectual strength to refute categorically and objectively" the eight following propositions which together contain the Weltanschauung which the racial theorists impose on their initiates.

Here is the text of these propositions styled as "very pernicious doctrines dressed up as scientific." We must not forget that since they are condemned we have to take their contraries if we would know the Church's true thought on this matter.

1. *Human races differ so greatly from one another in their origin and in their specific characters that the least gifted among them is further from the highest of them than from the highest species of animal.* The Papal condemnation here aims directly at the teachings of Gobineau and Rosenberg which seek to degrade the coloured races to the rank of a lower humanity. The Pope forbids Catholics to teach a doctrine such as this, which is really inhuman. We are to believe, on the contrary, that humanity is *one* in its origin as in its specific characters, and that all races, the least gifted and the most highly developed, share in it by the same right.

* This article has been translated from the French by kind permission of the *Bulletin des Missions*. The translator is the Rev. G. d'Arcy, Vicar of Barton Stacey, Winchester.

2. *Race vigour and blood purity are by all means to be preserved and cultivated : Everything done with this end in view is by that very fact lawful and is to be encouraged.* Here, therefore, we have the condemnation of the racial morality based on the false principle "that an end self-styled as proper may justify the employment of every means." If the desire to maintain race vigour and blood purity be legitimate it is nevertheless not lawful for Catholics to satisfy this desire *by every means*. An act which is in itself bad or unlawful will remain so even if it tends to race preservation.

3. *All the spiritual and moral qualities of man have their principal source in the blood which is the seat of the ground qualities of the race.* This proposition leads fatally to heresy : it involves the denial of the supernatural order, of sanctifying grace, and of the supernatural means of salvation. No Catholic can hold it without denying his baptism and all the spiritual blessings which flow therefrom.

4. *The essential object of education is to awaken the race instinct and to enkindle in people's minds a burning love for race-purity, the most precious of all possessions.* Here "racial pedagogics" is aimed at. Be it noted that the condemnation hits again at the excesses of this teaching : the exalting of the racial spirit to be the essential aim of education : a true absolute. Since the missionary is commissioned, in virtue of his office, to bring up pagan peoples in the paths of truth, he must be able to subordinate every other preoccupation to that supernatural ideal.

5. *Religion is subject to race laws, and must be able to adapt itself to them.* This is one of the essential dogmas of the "German-Christian" bodies, encouraged by Ludendorff, Hauer, and others. The transcendence of Christianity and its divine origin do not allow any compromise in this direction.

6. *Racial instinct is the fountain-head and the highest standard*

of all juridical order. In condemning this proposition the Church means to defend the true idea of *Right* which rests on human Reason and not on a blind instinct.

7. *Nothing exists but a Cosmos, a World, a Life Principle. All things, including man, are but different phenomenal forms of this living universe, and they have undergone a long evolution.* This is a principle of *monist philosophy*, a philosophic theory which has long been in fashion across the Rhine. The Church condemns this doctrine for two principal reasons. She sees in it, first, an attack on the divine transcendence, whence the Cosmos issues by the path of creation and not by emanation. Secondly, this monistic conception of the Universe takes no account of the individual human soul, a spiritual factor, created directly by God, and incapable of being reduced to any material element.

8. *Individuals exist only by the State and for the State. Any right that they possess derives exclusively from the free grant of it to them by the State.* This is the fundamental axiom of the whole racial sociology. This principle, which one unfortunately meets in certain Fascist theorists, and even among non-European Nationalists, sanctions the ruin of all individual freedom as of all the most sacred rights of human personality. The missionary will take care to put his neophytes on their guard against these ideas. They are really only a return to the old barbaric and deeply pagan notions of the world and society.

Most of these arguments are to be found—some word for word—in the Charter of National Socialism, *Mein Kampf*, and in its *Summa*, *The Mythos of the twentieth Century*. In condemning them the Church once more points out to her children, and to that part of mankind for whom, albeit not belonging to the fellowship of the faithful, she feels a mother's heart, the dangers that are threatening all men, believers or unbelievers. The present situation of Catholicism in Germany proves clearly that these dangers are not merely theoretical, but that they become

daily more serious. What may seem less evident is that the same dangers threaten the missionary expansion of the Church. If this is doubted we have only to recall in what utterly contemptuous terms Hitler speaks of the work of missions. For him, the Propagation of the Faith only represents a means whereby Catholicism can make up for its losses in Europe by setting out to conquer inferior races. This is what he writes : " It is the general fashion of the Churches to keep on invoking the Holy Spirit, but to let men, the Spirit-bearers, sink down into a proletariat ruined by debauchery. They are struck with astonishment at the ineffectiveness of the Christian faith in their own country, at the frightful atheism of a section of wretchedness, of this tattered proletariat, gone to pieces in body and, of course, in soul ; and so they go off to put it right by a so-called ' success ' won among the Hottentots and the Kaffirs of Zululand ! While our peoples of Europe sink more and more into leprosy of body and soul, the pious missionary fastens up his suitcases and is off for Central Africa, where he founds negro missions until such time as our European culture has borne its fruits there, too, and made of primitive but healthy races a rotten brood of bastards (*eine faulige Bastardenbrut*).

" Our two Christian Churches (Catholic and Protestant) would make a better response to an ideal of nobility if they acted differently and avoided pestering the negroes with messages they do not want and do not understand, and in return taught our European humanity that parents whose blood is not sound are more sure of doing a work acceptable to God by adopting a poor but healthy little orphan, than by launching into life a poor sickly offspring destined to make trouble for himself and his surroundings."*

From this passage it follows clearly that, to Hitler, the missionaries are doing a baneful work among the pagan tribes : they ought to leave the primitive peoples in their state of inferiority, and they would do better to remain at home and to put themselves at the service of racial

* *Mein Kampf*, Ch. X.

ideology. We shudder at the thought of what would be the lot reserved in the end for Catholic priests, native or European, in a Nazi colony !

As Joseph Folliet excellently says at the end of an excellent article, the Pope's condemnation of Racialism gets a peculiar greatness by reason of the historical circumstances which girt it about. It appeared on the morrow of the Anschluss, when Hitler's star seemed to be at its apogee, at the very time when the Führer paid that visit to Rome among all those Italian flags and swastikas appearing everywhere, the official ceremonies, and the enthusiasm—at least, the apparent enthusiasm—of the crowds.

Those who accuse the Church of paying court to the powerful, and of bending her doctrine to fit political necessities, may well rack their imagination : they will never discover the purely human motives which could inspire the Pope in this condemnation, and this for the very good reason that the primary motives of it belong to supernatural order.

In the face of the masses of armies, of diplomats, in the face of all the modern means of the printed word and propaganda, the Pope proclaims the Truth—stronger than all these powers, stronger than blood, stronger than race, stronger than the State.

A LETTER ABOUT ACHIMOTA

THE following paragraphs are part of an informal letter which was drafted with the purpose of persuading a Missionary Society to release a distinguished missionary for service on the staff of Achimota College, Gold Coast.

The letter was not sent because it was not needed ; the Society had come to the same conclusion as the writer. But the reasons put forward have more than merely topical interest, and are reprinted here in order to direct the attention of readers of this magazine to a college in West Africa which is missionary in everything but name.

“ In certain quite obvious ways Achimota College has, I believe, an importance incomparably greater in its potentialities than any other institution in West Africa.

“ 1. It represents a new, a revolutionary, attitude on the part of Government. It is the first *Christian* college founded by any British Government *in partibus infidelium*. Other Government colleges indeed had not been prevented by Government from being as Christian as the members of their staffs individually and corporately could make them. But Achimota was the first to incorporate in its constitution the doctrine that the Christian faith is a necessary part of the qualifications of a teacher in a Government college in Africa. The first, but not the last. The example set is now being followed in East Africa. Such a revolutionary change of policy must be welcomed by all Christians and should be supported by all Christian bodies. It is the merest fact that Achimota is a missionary institution in everything except name.

“ 2. The great majority (more than two-thirds when I last counted them) of the pupils and students of the college and school belong to one or other of the Free Churches. Most of the staff do not. I was the only Free Church minister on the staff. But there were and are four priests of the Church of England, including the

Principal and the Vice-Principal. Nevertheless the college is not an Anglican college which non-Anglicans are permitted to attend. Every effort is made by the Principal and the Chaplain to meet the needs of the non-Anglicans. And those efforts are successful. At the same time it is notoriously difficult even for the most interdenominationally-minded Anglican always to remember that the Church of England is not the whole of non-Roman Christendom. And there can, I think, be no doubt that the spiritual needs of Free Church pupils and students—more than 150 of them Methodists—can be better supplied by a Free Church Chaplain than by even the best Anglican.

“ 3. A third fact of great significance emerges from these two : The circumstances in which the college is placed (the Gold Coast is still much more Methodist and Presbyterian than Anglican and Roman, though the distance between them is rapidly decreasing), and the deliberate policy of those who are guiding its destinies, together provide an opportunity—indeed a necessity—for a new kind of Christian interdenominational co-operation. It is of the first importance, therefore, that the Free Churches Chaplain should be a man who is both qualified for and interested in the problems arising out of this experiment. A rather special combination of qualities is required : they are not found in every schoolmaster, not even in every missionary schoolmaster.

“ 4. One last point I wish to make. Achimota breathes a uniquely friendly inter-racial atmosphere. There is no place in Africa, I venture to assert, where black and white not only pray together, but also eat together, laugh together, and sing together, on the same scale, whether extensive or intensive. In my opinion, indeed, it is this atmosphere more than anything else which is characteristic of, and most precious in, the college. In it the nonsensical dogmas which seem to be held by otherwise good and wise men in East Africa and South Africa, simply kick up their heels and expire. Now this atmosphere *seems* natural and inevitable at Achimota to-day. But ten years

ago it was reprobated and abhorred by a great part of British public opinion in West Africa, and did not by any means characterize every missionary institution. And it is not natural and inevitable, it is Christian and deliberate, and though it is much more easily produced after ten years successful manufacture, even by Christians of a not very fervent kind, the average fervour of a group as large as the Achimota staff (over a hundred, remember, not including wives) must be maintained at a certain temperature if this atmosphere is to be powerful enough to function properly.

“ I believe that nothing is nearer the heart of the missionary message than just this social atmosphere. Africa to-day, like India twenty-five years ago, is sick to death of the kind of piety which permits black and white to eat together (if anywhere) only at the Table of the Lord, and postpones what in India we unhumorously denominated commensality till Kingdom Come, in the hope, it would appear, that then it may be found that not even the Kingdom is eating and drinking.

“ 5. For these and many other reasons (I have said nothing of the *academic* importance of Achimota, lest I weary you with a treatise instead of a letter) I am quite confident that if you will consult anyone who knows *both* the college *and* all the work of all the missions in the Gold Coast as well as I do, he will agree that there is no post in educational work in that country where the most earnest and able minister can find a larger scope, and no college in the world which is more truly giving a lead and setting the pace in just those things which you and your committee desire most fervently to see accomplished.

“ One argument and one only I can think of which, if it were sound, would weigh as heavily against the proposal as these considerations weigh for it. But it is an argument that no one would wish to use : the argument, namely, that the . . . Missionary Society is interested only in the welfare of the . . . Missionary Society and not at all in the world for which Christ died.”

THE SERVANT SONGS OF ISAIAH

By A. W. PARSONS*

II—THE SERVANT AS PROPHET AND PESSIMIST

THE second of the Songs of the Servant of Jehovah is found in *Isaiah* xlix, 1-16.

“Listen, O isles, unto me ; and hearken ye peoples from far : the Lord hath called me from the womb ; from the bowels of my mother hath He made mention of my name :

And He hath made my mouth like a sharp sword, in the shadow of His hand hath He hid me ; and He hath made me a polished shaft, in His quiver hath He kept me close :

And He said unto me, thou art My servant ; Israel in whom I will be glorified.

But I said, I have laboured in vain, I have spent my strength for nought and vanity : yet surely my judgment is with the Lord, and my recompense with my God.

And now saith the Lord that formed me from the womb to be His servant, to bring Jacob again to Him, and that Israel be gathered unto Him : (for I am honourable in the eyes of the Lord, and my God is become my strength :)

Yea, He saith, it is too light a thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the preserved of Israel : I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth.”

In this passage the Servant recounts to the nations the three stages of his history. In verses 1-3 he speaks, in the first place, of his call and equipment for his mission long ago. In verses 4 and 5 he writes, secondly, of his apparent failure and consequent despondency and also of his regained assurance of success. And, thirdly, in the two concluding verses of this song he reveals that Jehovah's purpose goes far beyond the Chosen People : “He will make me a light for the nations to achieve a world-wide salvation.” He speaks as a prophet and as one who is

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inclined, as we have all been at times, to be a pessimist (verse 4).

1. *The Missionary Servant's Secret Preparation* (verse 1).

Some time has passed since the Servant was elected. He now announces his missionary call to the Nations of the earth. He speaks of his selection, and, like the prophet Jeremiah, makes it pre-natal. We think that we have found something new and most modern when we announce that a man's education should begin before he is born! But the same thing is taught here and in *Jeremiah* i, 5; *Luke* i, 15; and *Galatians* i, 15. In this latter reference St. Paul tells us that he was separated from his mother's womb and called through God's grace to reveal God's Son in himself that he might preach Him among the Gentiles. God has a plan for all our lives. I believe with Horace Bushnell that every human soul has a complete and perfect plan cherished for it in the heart of God—a Divine biography marked out, which it enters into life to live. The thought here is that of predestined creation.

2. *The Missionary Servant's Spiritual Equipment.*

The second and third verses suggest that the Servant of Jehovah is a specially selected weapon: "And He set my mouth like a sharp sword, in the shadow of His hand did He hide me (keep me close); yea, He made me a pointed arrow; in His quiver He laid me in store and said to me: My servant art thou, Israel, in whom I will break into glory." The hand of the Lord is often mentioned in Holy Scripture. It is one of the great sources of the strength and solace of His people. It is a hand of Almighty power for: "it taketh up the isles as a very little thing." It is in the shadow of His hand that God hides His missionary servant. In New Testament language: "Our life is hid with Christ in God." (*Col.* iii, 3).

There is a deep sense in which every servant of God

must lead a continuously hidden life. "But the concealment of which the prophet speaks is not the constant abiding in the Father ; it is rather the temporary sheltering of His hand."

It is something that applies to the outer life which men see, rather than to the inner life known only to God. How strange it must have seemed to St. Paul and to John Bunyan that they should be in prison ! Paul's Epistles and Bunyan's Pilgrim come to us from the shadow of His hand. I once bought a beautiful little rock plant but it began to die, and I found out why it was. It was in too sunny a place. It was one of those plants which you find in the catalogues : "To obtain the best result, these must be planted in a shady place." There are some things which grow best in the cloudy and dark day. There are lovely things in all our lives which would never grow unless they were in the shady place now and then. For the spiritual harvesting of life shadow is as needful as sunshine. It is one of the great offices of faith to transmute the shadowed seasons of life and to reckon them the shadow of His hand.

3. *The Missionary Servant's Temporary Despondency.*

Verse 4. There is no prolonged struggle or intense agony such as we shall find in the third and fourth of these passages. But there is the suggestion of the coming tragedy—the first shadow that arises in the face of a great commission.

How often God's servants have experienced this sense of contradiction between the secret meaning and the actual facts of life !

God still says : "Thou art My servant," and we still answer at times : "I am an utter failure !" How many missionary servants have had to say : "Master, we have toiled all the night and have taken nothing," as they have let down their nets in the sea of human life ? It is never easy to bear failure. You cannot argue away the

night. You cannot fill the nets with fish that are not caught.

“ Oh, it is hard to work for God
To rise and take a part
In the broad battlefields of life
And not sometimes lose heart.”

“ So little,” says a saint, “ so little does one accomplish either in winning others or amending oneself.”

W. C. Burns went to China in 1847 after years of labour at home which were extraordinarily fruitful. After seven years he wrote : “ I have laboured in China seven years and I do not know of a single soul brought to Christ through me.” The failure of the foolish, the incompetent, the prayerless and the lazy is a foregone conclusion. But how often we seem to see the wise, strong, earnest, capable souls coming from their toil with nothing to show. In his *Christmas Sermon* R. L. Stevenson said : “ There is indeed one element in human destiny that not blindness itself can controvert ; whatever else we are intended to do, we are not intended to succeed. Failure is the fate allotted. It is so in every art and study : it is so above all in the continent art of doing well.”

Well, there is no beatitude for the successful. But is the servant's despairing utterance : “ I have laboured in vain ” the last and final word ? It cannot be so. The day came for W. C. Burns when a few souls received the message and they carried it to another place where he had never been. They came back to him and said : “ Teacher, the people there are very clever at listening. We have preached till we are hoarse and we cannot satisfy them. They come from morning till night and they sit up till midnight and will not go away.” It was the hour of the full net. Was David Brainerd, Henry Martyn's hero, more wholehearted for God than Henry Martyn, the man who cried : “ Let me burn out for God ” ? Yet the former was used to gather many souls and the latter but few. When Bishop Hannington was journeying to Uganda and was murdered by the emissaries

of the king of that country he said with his last breath : "Tell the king that I open the road to Uganda with my life." As men estimate things, he had failed. Yet I have known, and still know, men and women who have followed in his footsteps. The dead body of the bishop was one of the bridges by which the army of Christ advanced into that land, one of the most fruitful of all fields. The fact is that despondency due to seeming failure is never cured by giving up one's work or cutting down one's energies, but by remembering one's call and by magnifying God's power and never forgetting that the final appeal is to the Eternal God. As servants of the Lord we can endure much opposition, misunderstanding, failure and difficulty if we can say : "Yet surely my judgment is with Jehovah and my recompense with my God."

4. *And, lastly, like the Servant we must remember the Divine Purpose.*

At the beginning of this song the Servant of the Lord looks beyond the narrow boundaries of his own people into the surrounding world, as readers of this *Review* do, and he says : "Listen, O Isles, unto me, and hearken, ye people from afar."

Now at its close we have the Servant's justification of this attitude in the words of Israel's God indicating His Divine Purpose : "I will give thee for a light to the Gentiles that thou mayest be my salvation unto the ends of the earth." That was fulfilled in Him who came "to be a light to lighten the Gentiles," for, as Delitzsch wrote : "Not only is the restoration of the remnant of Israel the work of the Servant of Jehovah but God has appointed Him for something higher than this, *a Mission extending to all mankind.*"

Israel as the Servant failed to accomplish the Purpose of God for the People of God. The True Servant, God's Messiah, suffered and died to accomplish it. And as the late Dr. Eugene Stock put it : "The primary work of the Church as the Servant of the Lord is to make Christ known to all mankind."

“ THE SECOND WORLD CONFERENCE ON FAITH AND ORDER, EDINBURGH, 1937.”†

By N. MICKLEM*

THE Second World Conference on Faith and Order, representing all the larger churches except the Roman, met in Edinburgh in the summer of 1937. In the autumn of that year Mr. Hugh Martin issued a short account of the Conference, giving the general public an idea of the whole and of the more important findings and discussions. But a formal and official report was obviously necessary. This has now been provided by Professor Leonard Hodgson, to whom the Conference already owed a great debt, both for his work in preparation for it and for his most successful organization of it when at last it gathered.

The report opens with a brief historical statement by the writer bridging the two Conferences of Lausanne and Edinburgh. After this the editor slips unobtrusively into the background and lets the Conference speak for itself; some of the addresses are printed *in extenso*; the gist of discussions is offered in the words, or substantially in the words, of the various speakers; the method and procedure of the Conference are explained to us, and we are enabled to overlook the progress of its work. The “ Report ” of the Conference is, of course, printed in full. The book concludes with lists and other appendices.

Inevitably a bare statement of what was said and done cannot in any satisfactory way convey the “ feel ” of such

† Edited by Leonard Hodgson, Student Christian Movement Press, 10s. 6d.

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a gathering. Moreover, abbreviation is hardly possible without some distortion. But a *verbatim* report of the Conference would be an intolerable infliction upon most of us, and personal "impressions," however important and convincing, have no proper place in a formal work of reference. It may be said, then, that Professor Hodgson's report in respect of completeness, balance and objectivity is just what such a report should be. He is to be congratulated and warmly thanked.

A review of his report might naturally end here ; but it is expected of me, I think, that I add a few comments upon the impression made on me by the consideration of the report. Others, no doubt, reading the same words would offer very different judgments on them.

The report is at once a monument of the real unity of the Church and the demonstration of our deep divisions. But we knew our divisions already, and the realization of our underlying unity was the more impressive. "The unity of the Church of God," said the Archbishop of York, "is a perpetual fact ; our task is not to create it but to exhibit it. Where Christ is in men's hearts, there is the Church : where His Spirit is active, there is His Body. The Church is not an association of men, each of whom has chosen Christ as his Lord ; it is a fellowship of men, each of whom Christ has united with Himself. The Christian faith and life are not a discovery or invention of men ; they are not an emergent phase of the historical process ; they are the gift of God." We have long known our divisions : what would antecedently have seemed altogether impossible would have been that such a Conference should have produced a unanimous report on "Grace." It opens thus : "With deep thankfulness to God for the spirit of unity, which by His gracious blessing upon us has guided and controlled all our discussions on this subject, we agree on the following statement and recognize that there is in connexion with this subject no ground for maintaining division between Churches."

It is pointed out by the gloomier or more "realistic"

amongst us that grace is deemed by many, if not all, to be very intimately related to the sacraments and the ministry, and inasmuch as under these two heads the widest divergences were apparent in the Conference, too much stress must not be laid upon a verbal agreement on the idea of grace. The warning is in place, but we should not be unduly cast down by it. The evidence all seems to support the view that the report on Grace was accepted as a genuine expression of a realized agreement ; it was not a clever formula constructed to hide divisions. Further, Dr. H. G. Wood, in introducing the report on "The Church of Christ and the Word of God," was able to say : "We have produced a unanimous report together with an addendum. We believe there is substantial agreement among us as to the nature of the Church and its function." This is borne out by the report itself (see especially pp. 230 ff.). It is also fair to point out that even concerning the sacraments there is at least a sufficient basis of common conviction to make further discussion possible and necessary (p. 239).

The report shows that our agreement is both more extensive and deeper than we have been ready to believe ; it also shows how radical are our differences. The ideal of intercommunion is still immeasurably far away. The differences between, let us say, the Baptists from the Southern States and the refugee Russians of the school in Paris, may well be deeper than the report can indicate ; differences are theological, philosophical and temperamental. "Orthodox" faces "Protestant." The Church of England longs to stand as a bridge Church—and a very beautiful bridge it is—but since for the present it does not quite achieve contact with its banks on either side, its trustworthiness is a matter of anxious conjecture to those who love it from without. A cynic with a pretty wit could make a most diverting picture of the inconsistencies, mutual contradictions and incredible variations within a Christian Society which faith, and faith alone, can see as one.

It is important to affirm these differences, but the cynic would be wrong in his supposition that they negate the asserted and felt unity. The differences are there. But to a large and undiscovered extent they rest upon sheer misunderstanding. For instance, how many Free Churchmen could describe the Mass in terms that would not seem a parody or total misunderstanding to those who usually call the Eucharist by that name? How many Anglicans realize that, as a matter of history, regular, frequent Communion is much more characteristic of the Free Churches than of the Church of England? Even the learned and sympathetic delegates at Edinburgh could be frightened or beclouded by names. An illustration that would be comic were it not serious is that Professor Boulgakoff, on behalf of the "Orthodox," could claim it as "a triumph of mutual sympathy and understanding" that some of the Protestants should have agreed that the Mother of Christ "should have a high place in Christian esteem!" Especially in discussions of episcopacy is the consideration of *things* beclouded by preoccupation with mere *names*. But all this sort of thing should give us hope rather than despair. We do not yet accurately know wherein we differ. It may often happen that one Church has apprehended in the Gospel, and incorporated in its life, that which another Church has almost wholly failed to see. But it may not less frequently happen that a common religious apprehension (such, for instance, as the continuity of the Church) may find very divergent theological and liturgical expression in differing Churches; here the agreement is much greater than would at first sight appear.

Two of the most moving of the addresses at the Conference were those of Mr. Timothy Lew of China and Bishop Azariah of India. "We want you to take us seriously," said Bishop Azariah, "when we say that the problem of union is one of life and death with us." The movement for Reunion in South India is at present "facing opposition and indifference from two quarters,

the extreme Anglican and the extreme Congregationalist." What, I wonder, is an "extreme" Anglican or Congregationalist? Presumably he is one who so exclusively fixes his gaze upon the peculiar treasure of his denomination that he sees all else out of true proportion. This kind of extreme-ness comes near to the definition of heresy itself; an "extreme" man is a sectarian, a "heretic," or at least he is to be contrasted with "a catholic." The Churches of the mission field remind us that, if the differences between us are not unimportant, yet the divisions between us are due to sins and visions of long ago with their tragic consequences in sundered fellowship and divagating practice. We who live now are not guilty of the schisms of the past, but we should be grievously guilty if, failing to recognize that all our churchmanship is now defective, we should seek to make Anglicans or Congregationalists or Methodists of the new converts of the Eastern world. Yet somehow we must be loyal to that we have received.

Many individual contributions to the Conference were of outstanding interest. I should pick out the sermon by the Archbishop of York, the address in which Pasteur Jean Cadier expounded the great Biblicism and Calvinism of the Protestants in France, Professor Alivasatos' *apologia* for the Orthodox Church of Greece, and Lord Cecil's charming picture of his upbringing in a Christian home. Not least significant was the cordial message of greeting sent to the Conference by the Roman Catholic Archbishop of St. Andrews and Edinburgh.

I venture to conclude on a note of deep but sober thankfulness. It is not likely that any attending this Conference or reading this report would feel shaken in respect of the principles of his particular churchmanship, but none of open mind and heart could fail to acquire a better understanding of traditions other than his own. It is becoming more and more impossible to believe that we and our people are wholly right and the other people wholly wrong. Moreover, we see more clearly than

before how deep is our common agreement. "That great Church-worker, Death," may have to deal not only with us but with generations after us before there be Reunion, but our eyes are towards that distant goal, and we can no longer rest content in our partial visions and sundered fellowships. If we are growing more catholic in heart and mind, we may thank God. Moreover, in these days, when in many lands the Church is suffering persecution and dire distress, the "Christian Internationale" is to some extent a reality and not merely an ideal. There is likely to be embryonic machinery to give it expression, but, apart from that, the fact of mutual understanding and affection across the boundaries of denominations and of continents is a great gift of God to us in this hour of human destiny. The present unity of the Church may seem to us very imperfect, but it is sufficient to give great anxiety to the enemies of the faith.

REVIEWS

THE WORLD MISSION OF THE CHURCH. Messages and Recommendations of the meeting of the International Missionary Council, December, 1938. I.M.C. 208 pp. 1s. 6d.

In order that the results of the labours of the Madras Conference may be brought to public notice with as little delay as possible this volume has been prepared with commendable promptitude, and a most careful and comprehensive piece of work it is, impressive out of all proportion to its size. To read through the names and countries of the delegates is enough to fill one with thankful amazement, and as one embarks upon the text it requires little imagination to realize the closely knit work involved in the effort to agree upon the great themes under review.

The leaders of the Conference rightly recognized that its work was closely connected with that of the sister Conferences on Faith and Order and Life and Work, and it is all to the good that those gathered at Madras were content to use the findings of the other Conferences in those realms where they speak with authority. For example, the section on the Faith by which the Church lives owes much to "Faith and Order," and the sections on the Church and the World are indebted to the Conference on Church, Community, and State.

The dominant note in all the findings is that of evangelism and of the Church as the instrument of evangelism. It is obviously impossible to summarize all that is said about this. The only thing to do is to acquire this book and digest it.

The report on the inner life of the Church is sound as far as it goes but the remarks on worship are mostly concerned with suggestions for the improvement of services and the need for indigenous expression. One misses a deep exposition of the Godward movement of the Christian Faith, without which the outward movement of the Church toward them that are without is thin and superficial, and may be positively harmful.

In the section on the ministry, it is good to find a determination to pay heed to training, for it is, humanly speaking, on a thoroughly trained indigenous ministry that the whole future of the Church depends : good too to find that the ministry of the medical missionary is given its true motive as a continuation of Christ's teaching and redemptive work through His Church.

Some of the freshest work in the Conference must have been done on Christian literature. Here is a concrete task to which immediate attention must be given. It is a work, the development of which the I.M.C. is peculiarly fitted to undertake, seeing that it needs co-ordination, a policy directed from the centre, and a body with sufficient authority to approach the best writers and publishers. We expect much fruit from the admirable survey in this Report.

New ground is broken in the sections on the Economic basis of the Church and the Church and Social Action, and it may some day give a rich yield. At present it is not quite clear what the pioneers are after. A great many interesting suggestions are made, some of which are in the nature of pious affirmations, and others involving radical, practical changes. We must all think hard about these things.

It is significant that the section which in former conferences went by the name of "Missions and Governments" has now become "Church and State," and it gives clear and cogent practical directions about the relations between the two.

The suggestion in the Report on Co-operation and Unity that "studies should be undertaken with a view to securing co-operation in church discipline, in regard both to the treatment of individual Christians who are under discipline, to marriage and to other customs which are inherent in the social structure of the people," ought to prove a practical way of working towards unity, which is "a matter of life and death to the Younger Churches."

The Report ends with the findings of special groups on Africa, Latin America, the Pacific Area, and Muslim Lands ; on the relations between Younger and Older Churches ; on the Church and rural and urban problems ; and on Women's Work.

YESTERDAY AND TO-MORROW IN NORTHERN NIGERIA.

By DR. WALTER MILLER. S.C.M. Press. 182 pp. 5s.

Few Europeans can know any part of Africa better than Dr. Walter Miller knows Northern Nigeria. A doctor, an educational missionary, a linguist and an administrator, a resident in the country for nearly forty changeful years, living close to the people, few men have had such a record and such opportunities. He has used his opportunities, as this book would show us even had we not known it before. It is full of wisdom, of that real knowledge which comes to us tinged with emotion, because it is the fruit of action, of a life lived. There are stories and memories of the old days, there is the contrast of to-day, and there are suggestions for future action. The whole is written with the respect that is due to the African.

Take this picture of the villager : " There are few men in a Hausa village who cannot dig a good well, though the fatigue of such work is about the most severe that I know. A man is a barber to-day, to-morrow he reads the lessons in church or calls the summons to prayer at the mosque ; and the next day he may be found weaving, farming, dyeing, making mats, or even carving up the lately-killed sheep into its constituent parts for sale. . . . The African villager is a genius with his hands, often reminding the traveller that works of art and beauty are not created in so-called civilized lands alone."

Again, see his understanding of the heroism of Africa : " In all the world has there been found—with the one possible exception of the Jewish people—anyone who has suffered and gone on suffering torture, humiliation, the ghastly cruelties of slavery and the slave raid, bitter separation from kith and kin and land and freedom, like the African ? And yet he has preserved his virility, his steady determination, through all, to rise ; and, above all and beyond, that amazing quality of forgiveness and readiness to forget the accumulated wrongs inflicted on him ! There must yet be a golden age before such a people. Happy those who are working to bring the day nearer ! "

It is a wise book.

A. G. FRASER.

THE COMMONWEALTH OF MAN. By RUTH ROUSE. Crisis Booklet No. 8. S.C.M. Press. 1s. 6½ pp.

" The Church is a spent force, the machinery set up for the building of an international order has crashed, everyone is piling up armaments, so what's the good of anything. Let us eat and drink for to-morrow we die ! "

If anyone happens to be suffering from this form of *malaise*, let him read *The Commonwealth of Man*, for it has a tonic quality. It is a recital based on incontrovertible facts, drawn from all over the world, of the present power of the Christian Faith to transcend barriers, inspire hope, and fashion living, peace-begetting, communities.

Miss Rouse first conveys with great skill the wonder of the work accomplished by the missionary enterprise, and then deals some trouncing blows upon the heads of the indifferent. We may, here in Europe, be confronted with a crisis of failure, but the crisis of the young Christian Churches out East is " the crisis of success," and delay in helping them is dangerous. " Their leaders to-day assert quite calmly that area after area could be entirely Christianized in a few years, if only . . . ! "

" *Through our slackness* the chance . . . will be gone."

I hope this booklet will sell by tens of thousands.

THE JEW IN THE MEDIEVAL COMMUNITY. By JAMES PARKES, M.A., D.PHIL. Soncino Press, 10s. 6d.

This learned and important work is the second of a series of five under the general heading, *A History of Antisemitism*. The first was entitled *The Conflict of the Church and the Synagogue*, covering the early Christian centuries and arguing that the origin of the trouble is to be found in the influence of the picture drawn by the theologians of a deicide and God-accursed people, and in the embodiment of this picture in the legislation of the Christian empire. The present volume deals with the political and economic situation of the Jews in the Middle Ages, shewing how it deteriorated after the first Crusade and how usury arose among both Christians and Jews. It is a tragic story and the most tragic figure in it is perhaps the Church, knowing the best and doing the worst. "The medieval popes found that they could not protect from violence those whom they proclaimed the fitting objects of oppression and contempt." The gentle words of Louis the Pious make the darkness seem more dark, while they herald the true day of the Lord. Setting right an injustice done to three Jews, he wrote that "although apostolic teaching ordains that we should do good to our brethren in the faith, it does not forbid us to benefit the unfaithful with our kindly service. It exhorts us rather to seek humbly our inspiration in the Divine mercy, and to make no distinction between the faithful and the unfaithful."

J. R. COATES.

THE CHURCH OF THE T'ANG DYNASTY. By JOHN FOSTER. S.P.C.K. 168 pp. 4s.

Professor Foster's "interest in writing of the first age of the Church in China" was to provide an Eastern background of Church History for Christians in the Far East, and his book will thus be the more valuable for readers in the West. For this purpose he has had to fill in the unrecorded story of the Church life of the seventh, eighth, and ninth centuries with the help of generally legitimate imagination based on direct study of surviving documents. And that there was indeed a Chinese Church life, perhaps chiefly monastic, at the time is proved by the survival of six actual documents, of which only the great stone monument at Hsi-an contains any Syriac. The five fragile rolls of paper are wholly in Chinese. If Professor Foster guesses rightly that the two earliest rolls are the result of the Emperor's wish that the foreign books should be translated, that will greatly reduce their value as evidence of the existence of Chinese Christian readers; but it is incredible that the pidgin Chinese in which they are written—such phrases as "14 day 1 month" for Nisan 14—can have come from the Imperial library.

English readers are introduced for the first time to the tract "Concerning the One God" (pp. 44-50), and we would gladly have sacrificed the elaborate version of the *Gloria in Excelsis* (pp. 155-7) for three pages more from the amazing earlier work.

Much new light cannot be thrown in so small a book on the critical problems with which the old documents abound. The mysterious "twenty-seven books" of the New Testament, and the hard places to translate, remain much where they were. And there are a few other criticisms to offer. Kuo Tzŭ-i was not "certainly" a friend of the Church (p. 97). The Manichees survived, as Pelliot has shown, until the seventeenth century (p. 120). There is no reason to think that Abu Zayd visited China (pp. 128, 130). It is not absolutely impossible, but quite needless, to suppose that Adam himself composed the Christian inscription of Hsi-an (p. 108). Lu Hsui-yen (p. 148) should be Lü Hsiu-yen; and Simeon (p. 151, l. 5) should be Samson. But the mistakes are few, and enough, I hope, has been said to show that this most admirable little book must be read, and may be read with confidence, by all who wish to know the beginning of Christianity in China.

A. C. MOULE.

THE SCHOOL IN THE BUSH. By A. VICTOR MURRAY. New edition, revised. Longmans. 455 pp. 15s.

Those who know *The School in the Bush*, published 1929, will welcome a second edition. In spite of a flow of books on Africa there is still need for Professor Murray's stimulating book, and it is good to have this new edition taking account of development in educational thought and administrative policy and of achievement in the schools during the last decade.

Realizing that education can be understood only in relation to the social context by which it is shaped, Mr. Murray surveys education in Africa against the background of the system of land tenure, and of the impact upon it of European industry and forms of government. The chief feature of this edition is "a thorough discussion of 'indirect rule,' that system of administration which has been widely developed in the last ten years and is now the officially approved policy of British Africa." A criticism by Lord Lugard of Mr. Murray's earlier views is by his permission printed as a comment on the chapter on Government, and in a long additional appendix, Mr. Murray discusses the nature and aims of native education under indirect rule, particularly as they are concerned with chieftainship, Christian missions, women, Native Administrations, and, above all, the status of highly educated Africans.

Necessary as Mr. Murray conceives it to be to range over political and social structure—and also philosophy, theology and life, he nevertheless makes a careful study of the details of educational theory and practice. The school is seen as the focus of all the forces at work to-day. It is examined to see whether those forces allow the education given therein to be in accord with principles of education and of humanity which should be basic in Africa as in Europe. If Mr. Murray sometimes tilts at windmills, he is so passionately anxious to serve Africa and so well equipped to discuss education, that he will be appreciated by all who are taking thought for education in Africa. Those who are called upon to supervise schools and to shape their policy will find invaluable help in this competent and fascinating book. It is indispensable to all concerned with the welfare of Africa.

I. PARKER CRANE.

ALEX WOOD. BISHOP OF NAGPUR. Missionary, Sportsman, Philosopher. S.P.C.K. 3s. 6d. 144 pp.

Bishop Chatterton has written a number of most interesting books, but this short memoir of a very remarkable and lovable man must take a high place amongst them.

Bishop Wood made his mark as a missionary at Chanda, in the Central Provinces. Under his leadership, and that of his very capable successors, the Scottish Episcopal Church Mission has made remarkable headway amongst the Mahars and Gonds. In this book the reader can follow Alex Wood through each of the contrasting stages of his career. First as a pioneer missionary, then Bishop of Chota Nagpur, next the exciting period of war service, as Chaplain to Cavalry Brigades, in France and Palestine, and lastly, as Bishop of Nagpur. The necessary background of his work in each sphere is very skilfully sketched in, enabling the reader vividly to realize with what sagacity and vigour Bishop Wood met each new call upon his energies, bodily, mental and spiritual. Some of the descriptive passages from Bishop Wood's letters, particularly those written on active service, show a remarkable ability for vivid descriptive writing. One could wish that more extracts from his letters might have found a place in the Memoir. It will be seen from this book what a many-sided character Dr. Wood possessed, and its traits are very well brought out by anecdotes of spirit and humour. There is not much said of his preaching. His sermons were always interesting, and at times he could rise to heights of real eloquence. He was always a "leader of men," and at the same time exercised rigid self-control under provoking circumstances. Alex Wood stands out clearly in this sketch as one who deserves his own distinctive niche amongst the long and honourable line of Builders of the Church in India.

E. H. WHITLEY.

STUDIES IN POPULAR ISLAM. A collection of papers dealing with the superstitions and beliefs of the common people, by Dr. S. M. Zwemer. Sheldon Press, 1939. 7s. 6d. net.

The papers included in this volume deal with the following subjects : the rosary, the Ka'aba, the sword of Muhammad and Ali, the calendar, the familiar spirit, hair and fingernails, translations of the Qur'ān, the "illiterate" Prophet, *Hadith Qudsi*, and the worship of Adam by angels. The first six deal, as the sub-title says, with superstitions and beliefs of the common people. The last four are rather literary studies. Dr. Zwemer has written many books, and given us vast amounts of information which he has gathered at first hand. However great the value of literary studies may be, first place must always be given to studies of living people and their ways. We are therefore grateful to him for publishing this book, and thereby rescuing ten interesting articles from the oblivion which so often falls on material only published in magazines. These papers appeared in the pages of the *Moslem World* quarterly, during the last twenty-five years, and back copies of a periodical are not always readily obtainable. Even though there must inevitably have been some change in the prevalence of some of the customs since he wrote about them, it remains of historical and general interest that they should be recorded before they are swept away by the onward march of civilization.

L. E. BROWNE.

CANADIAN JOURNEY. By H. P. THOMPSON. S.P.G. and S.P.C.K. 1s. 6g pp.

This is a sensible and valuable book : it is to be hoped that it will have a wide circulation in England. It is well illustrated with photographs and maps, and the account of Mr. Thompson's journey is vividly told. Of particular value is his recognition of the importance of the physiographical background of the country. It is not often realized, in England, that the history of Canada has been a fight against geography, that each section of Canada is more naturally linked with the section of the U.S.A. to the South than it is with the next section of the Dominion. Mr. Thompson has a rare understanding of the significance of the pre-Cambrian shield, that forms such a barrier of rock and lake and forest between the East and the West.

The account of the Church's work and problems is well and fairly made. There might perhaps have been some mention of the part played by theological students in keeping the Churches open in the prairie and on the frontier throughout the summer months. And there seems to be a strange error (or misprint ?) on page 44. Surely oil was not first struck in the Turner Valley in 1936. The reviewer has a keen memory of being shown round the oil-fields ten years earlier than that.

H. G. G. HERKLOTS.

SUFISM, ITS SAINTS AND SHRINES, By JOHN A. SUBHAN.
Lucknow Publishing House, Hazratgunj, Lucknow. 1938.
412 pp.

The Westerner, desiring to learn about Sufism or Islamic mysticism, generally turns to the works of Western scholars, particularly those of Dr. R. A. Nicholson. But when he has studied these, and learnt of the great part that Sufism played in the past in Muslim life, he may well ask whether Sufism still continues to play a prominent part to-day. The book before us therefore supplies a want deeply felt by students of modern Islam, and above all by missionaries. Mr. Subhan writes as one who knows Islam from inside, and when he speaks of the Sufi sects in India to-day, of the veneration of Sufi saints in their many shrines, and of the observance of their festal days, we know that he is writing from his own knowledge. The four-hundred pages of this book are packed with information. Some of it, about the origin of Sufism, and Sufism in general, is no doubt borrowed from other works. But the description of the different mystic orders in India, and the Indian Muslim saints, is almost entirely new to English readers. What is not told from personal acquaintance has been gathered from a long and painstaking study of Urdu Lives of Saints and other books. The missionary, especially to Indian Muslims, will find his eyes opened to a side of Muslim life and thought of which he might well be entirely unaware from a study of books on orthodox Islam. The student of the Comparative Study of Religions will find, not only in the chapter on the relation between Sufism and Hinduism, but in all the parts dealing with the tolerance of Sufism by Orthodoxy, a most interesting field of study. The student of Indian thought in general will find a great deal of material which is necessary for a full understanding of India. Mr. Subhan, and the Henry Martyn School of Islamic Studies, are greatly to be congratulated on this volume.

L. E. BROWNE.

J. TAYLOR SMITH, K.C.B., C.V.O., D.D., EVERYBODY'S BISHOP. By MAURICE WHITLOW. R.T.S., London. 191 pp.
2s. 6d.

From the age of eleven John Taylor Smith deliberately day by day re-dedicated and drilled himself spiritually and physically for God's service. At the grave of David Livingstone in the Abbey there came to him, he believed, a direct call, without which no decisive step in his life was taken, to the mission field, and in West Africa he gave years of devoted labour, crowned, in 1897, by his

consecration as Bishop of Sierra Leone. As Chaplain-General in the Great War he tackled problems arising from a vast new army with decision and breadth of vision, and showed typical, almost startling, directness in interviews with prospective chaplains. This was a man's man, of dominating will, understanding with peculiar wisdom and sympathy the difficulties and weaknesses of men, millions of whom during years of war received his special *Soldiers' Prayer*. After his retirement his travels seemed to make the Empire his parish, his life continued to be filled with tireless service to many causes, chief of which perhaps were the Keswick Convention, the Public School Camps, the C.S.S. Mission.

This brief biography suffers from lack of framework and from discursiveness, and the writing is undistinguished ; but an attractive picture is given of one who was first and foremost an evangelist, unswerving in faith, dignified, courageous, humorous, filled with loving kindness, who had many and severe critics, but was beloved and valued as counsellor and friend by thousands of men, women and children throughout the Empire.

GERDA MORGAN.

HEAVEN KNOWS. By MARGARET H. BROWN. Edinburgh House Press. 176 pp. 2s. 6d.

This is the story of a poor Chinese family. It is based on incidents which took place during the Japanese attack on Shanghai in August, 1937, the pretext for which was the shooting of two Japanese soldiers who had entered the Chinese military aerodrome in the suburbs.

It is a composite story, made up of experiences which actually happened to families, though not all to the same family as in the book. It is not only an account of what did happen, but of what is happening to thousands of innocent, peace-loving Chinese each time the Japanese troops "advance." The author has told the story in a most restrained manner. It is difficult not to dwell on the horrors of bombs dropped in a poor, crowded area—on the despair of refugees searching through the "camps" for missing relatives, often for babies and old grannies ; but she *has* shown the utter hopelessness on the faces of those fleeing from the devastated country-side to the reputed safety of the town, and then the flight from the bombed town back to the ruined homes . . . an unforgettable sight to anyone who has witnessed it.

A. DEENS.

CHRISTIANS IN ACTION. By SEVEN MISSIONARIES. Longmans.
115 pp. Price 2s. 6d.

What has been going on in China during these past months? How far can missionaries carry on their work in war-time? How are Chinese Christians facing catastrophe? Is China becoming united as a nation? What are the inner attitudes of students? What are the main problems confronting the Church in China to-day? These are some of the questions answered by the five British and two American missionary authors of *Christians in Action*. They write from places as far apart as North China, Canton, Nanking, Hankow and Changsha. They record disappointments and failures as well as successes. They show the power of the Gospel in action enabling men and women to face suffering in the Spirit of Christ, to preach the Gospel, carry on medical and educational work, and organize relief in the face of almost overwhelming odds.

"But that is not all. There is a clear call to personal service to the Christian Church in China and Japan," as well as a challenge to prayer for the Christians of the older churches of the West.

R. PHILLIMORE.

REVEALING CHRIST. By PERCY HARTILL. S.P.G. and S.P.C.K.
71 pp. 1s.

We have learnt to look for good value in the S.P.G. Lent series, and we shall find it again this year in *Revealing Christ*. Those who were at the S.P.G. Summer School last year will be glad to refresh their memories of the early morning addresses given there, for these form the substance of this book. We are helped to see the unity of the Church's task at home and overseas. The steadiest and most zealous supporters of the overseas work of the Church are those who are most faithful in evangelistic witness in their own neighbourhood, and evangelism in our own parishes is the surest way of winning new supporters for missions. What evangelism in our own parishes involves is clearly demonstrated in these addresses. In season and out of season we are to reveal Christ.

FROM THE MAGAZINES

THE MOSLEM WORLD. (January, 1939.) In the first two articles, Dr. Kraemer's *Christian Message in a Non-Christian World*, is briefly considered. "Missions in North Africa" shows how the work there, especially among Arabs, is complicated by political restlessness and social disharmony. Dr. Boyt Smith advocates Christian and Moslem co-operation for cultural development on native lines, and, for the religious approach, something in the nature

of an *ashram*. This is followed by a short but forcible article on "Christianity and the Arabic Mind," which demands that the Arab Christian Church shall be Arabic, and not European. A paper of special interest is on the Muhammedan teaching about Jesus. From the Qur'ān we gather that Muhammed thought that Jesus was a prophet miraculously born and a worker of miracles, and that He was—not crucified, but—raised by God to heaven. The traditionalists however have a great deal more to say, little of which is edifying. Coming to our own times, the rationalist Ahmadiya movement (which has a mosque at Woking), compensates for eliminating the miraculous element in the life Jesus, by discovering His grave at Srinagar in Kashmir. The writer of the article on Divorce in the Qur'ān, suggests that in this matter the Prophet was too far in advance of his time for the "genial commonsense" of his regulations to be carried out. An account of missions to Moslems in China is a record of the hard work it has taken to produce a hundred converts from Islam in that land.

WORLD DOMINION. (January, 1939) "We see not yet all things put "under Him," is the theme of an opening article, and it is illustrated elsewhere by accounts of religious persecutions in Czechoslovakia, and in Russia. In the one we are reminded also that the "first meeting to promote modern missions was held in the Moravian Chapel in Fetter Lane"; in the other we are told of the evangelical movement among the Slavs, especially among those of the Refugee Dispersion. A review of the Report of the B. & F. Bible Society notes that the Word of God has been translated into more than a thousand tongues. And it is good to read at the end of an account of the development of Protestantism in the Philippines that it is possible for a Roman Catholic to be a Christian; one does not always get this impression from the articles on Bible-distribution in this Review. Attention is drawn to Dr. Storm's book *Whither Arabia?* in a sketch of the great social and religious changes in that country. Two important subjects dealt with in this number are the fluctuating position of the Church in Egypt, and a scheme of rural leprosy-control at Chingleput, Madras. *Forty Years in the Sudan* presents a story of remarkable progress on this strategic front against Islam.

EN TERRE D'ISLAM, 1938 (iv), opens with an appreciation of Sir Muhammad Iqbal, graduate of Lahore, Cambridge and Munich, barrister and mystic, poet and philosopher of the self, a follower of Nietzsche and Bergson, yet intensely Indian; above all, indeed, apologist of Islam and lover of the Qur'ān. Under the title: "England and Palestine," the difficulties—and the cost in lives—of the policy of "Wait and See," are not unsympathetically set out.

The impasse is still unresolved, and the writer does not seem very happy about the part played by the French mandate of Syria in the maintenance of disorder. The "Forces at work in Islam" are considered under the headings: Nationalism, racialism, pan-islamism, communism and modernism; and the reactions of Islam to racialism are further examined in the section "Ideas and Facts." An account is given of public prayers now in use in Islam. The ceremonial postures proper to each section are indicated, in connexion with which the reader may be referred to a note on the "Physiology of Moslem Prayer and its Gymnastic Value," in the *Moslem World* for April, 1938.

THE INTERNATIONAL REVIEW OF MISSIONS. April, 1939. This number contains several articles dealing with the Tambaram Meeting, beginning with one by William Paton, descriptive of the Meeting as a whole. Professor H. H. Farmer of Cambridge, Dr. A. C. Craig, of Glasgow, Miss Mina Soga, from South Africa, and Professor S. K. Rudra, of Allahabad, all write of the Meeting, or subjects of discussion there, seen from different angles. Miss Padwick contributes an article on the place which dreams have among Christians young in the Faith, illustrated from the diaries of the late Miss Lilius Trotter. South Africa, The Netherlands Indies, China, India, and Madagascar, all find place in this issue.

LE BULLETIN DES MISSIONS, 1938 (iii), Fr. Congar maintains that the Church found and finds her Catholicity by living it; action and experience develop her potentiality. He refers to Newman's Doctrine of Development. How the power of the maternal uncle stands in the way of evangelization in parts of Senegal is the subject of another article. Here at first the Lord's Prayer cannot begin with "Our Father"—and the instability of the household makes it no model for the Family of God. There is an anthropological essay on the ruling chiefs of the Papuan tribes. It is illustrated with the excellent photographs which always adorn this magazine. Then we pass to "Garveyism," the Pan-Negro Movement in the United States and Africa which is led—or misled—by a Jamaican negro, Marcus Garvey. Noteworthy among the Notes is an article, translated from the English by Mgr. Ross, Vicar Apostolic in Japan. It is an echo of the article on the "Place of the Bible in the Mission Field," which appeared in *Le Bulletin des Missions*, in 1937, and (in a Translation), in THE EAST AND WEST REVIEW, July, 1938. Mgr. Ross's theme is: The Bible is the word of God, and Catholics can learn very much from Protestants as to its use for the laity to build up their faith and devotion. Another Note—on Racialism—is translated in this issue.

LE BULLETIN DES MISSIONS, 1938 (iv), opens with a sensitive note on Taoism and its founder. The precept "Let all existences fulfil their destiny unthwarted," shews how far the East is from the West. The engineers of some of our arterial roads might do well to study the direction: "Do no violence to Nature; let the stairway follow the contour of the hillock." Mme. de Crisenoy, who is bringing out a book on Robert de Nobili, gives some account of the adaptive missionary methods followed by this seventeenth century Jesuit missionary of South India. He lived as a Brahmin, and wore the yellow robe of the Sunnyasi. An article with the title "Feminism and Islam," occupies a large part of this number, and deals with pre-Islamic social conditions. It appears that the hardships of Arabian life involve the despotism of the male. Then we are told how the Congolese missions were manned fifty years ago by Belgians from China—how in the first twenty years thirty-eight priests out of a hundred died, and some remarkable results are given of their labours and sufferings in this year of their jubilee. Among the reviews, "Roland Allen's Life of Sidney Clark and Pearl Buck's "The Exile," and "Fighting Angel," have a special interest for us.

CONTRIBUTORS

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TAMBARAM

By THE BISHOP OF WINCHESTER*

NOW that some months have passed since the meeting at Tambaram of the International Missionary Council, it is possible to see it more plainly in perspective. Immediately after a conference of this nature it is easy for delegates to look upon it and to describe it as epoch-making and of unique importance. Further reflection has not, however, in any way detracted from the conviction felt by the delegates at its close that they had taken part in a most remarkable conference. Its membership consisted of 471 delegates ; a few were co-opted, but the great majority were sent by the various organizations which make up the Council. They came from sixty-nine areas, and great care had been taken to secure that the younger churches were fully represented ; in fact they had a rather larger delegation than the older churches. It is hardly an exaggeration to say that at the Conference were to be found men of all tongues, races and lands. With the very serious exception of the Roman Catholic and Orthodox Churches, which for different reasons sent no representatives, the great majority of missionary churches had delegates at the Conference. Our own church had over sixty from different provinces of the Anglican Communion.

All who attended the Conference were conscious of a truly wonderful spirit of friendliness and fellowship which was present throughout its meetings. This was the more remarkable as no attempt was made to gloss over or conceal differences which divided the various churches. A conference would be worse than useless if the members were so afraid of causing pain to their brethren that

* The Rt. Rev. Cyril Forster Garbett, D.D., Bishop of Winchester, was a delegate to the Madras Conference.

they walked delicately and spoke with hushed voices when they approached matters of controversy. Men of different races and churches were aware of the special and distinctive contributions they had to make for the building up of the whole body. For instance, we of the Anglican Communion did not hesitate to criticize or to dissent from statements which we believed to be inadequate or mistaken : and we had in our chapel our daily celebrations of the Holy Communion even on the Sunday when our brethren of the Reformed and Free Churches gathered for the Lord's Supper according to their rite. There were sharp divisions of opinion about the Church between those who regarded it as necessary for Christian discipleship and those who attached little importance to this. There was still greater difference over the right attitude towards the non-Christian religions, some holding with Dr. Kraemer that they have nothing in common with Christianity, while others saw within them the working of the divine grace which was leading them to Christ. But notwithstanding the frank expression of disagreement on questions of order, doctrine and approach, to say nothing of political and racial divergences, I never once heard a bitter or uncharitable remark—that is more than could be said of the meetings of some of our church assemblies at home ! There was a genuine desire to see at its best the other man's point of view. There was growing realization that what we all held in common was far greater than anything which kept us separate. As the discussions went on we came closer to one another in our expression of a common faith and in our conception of Churchmanship. The reports on " The Faith by which the Church Lives " and " The Church—its Nature and Function " show how remarkable was the agreement on fundamental matters. This spirit of unity was expressed and strengthened by the daily devotional services, conducted by members of different churches. And on Christmas Day, at the Celebration of the Holy Communion according to the

Anglican rite, the Indian Bishop of Dornakal was assisted by Chinese, Japanese, African, American and English bishops, while delegates whose countries are now at war knelt side by side to receive the Bread of Life. Taught by this experience of our fellowship in Christ, and conscience-stricken by the accounts we had heard of the hindrances caused to evangelization by our unhappy divisions, we came away determined to pray more earnestly for union in one visible Church and to do our utmost to co-operate more closely in the extension of Christ's Kingdom.

The Conference was also notable for the really immense resources of practical knowledge and experience it had at its disposal. Compared to the gatherings at Oxford and Edinburgh we were probably weak in theologians and philosophers. It would have been better for us if we had had more trained theologians. But we had men and women who could give us first-hand information about missionary work in almost every part of the world. They could tell us of the success or failure of methods of approach and work which had been advocated : they had direct personal knowledge of the opportunities and problems of present-day missionary work : they had first-hand experience of the attitude of the non-Christian religions : they were familiar with mass movements, the depressed classes, the problems of huge towns and the difficulties of rural villages ; some were able to speak of what they had suffered at the hands of unfriendly Governments. If information was required about a particular region almost certainly there were among the delegates some who had lived and worked there for years. The Conference was thus an almost inexhaustible storehouse of practical knowledge on every aspect of missionary work. This is reflected in the Reports. Probably those which will be regarded as of the greatest value deal with practical problems such as "The Unfinished Evangelistic Task," "The Indigenous Ministry of the Church," "The Training of the Missionary," "Christian Literature."

These embody the conclusions of men who know what they are talking about, and who have tested their opinions in practical action.

Amidst all the encouragement which was given by the witness to the astonishing spread of the Gospel in this century there also came a grave note of warning. After the Great War doors once closed were thrown open to the missionary ; on all sides there were new opportunities for evangelization. Now this is no longer universally true—many doors once open are now being closed. The missionary is often restricted in his movements as an emissary of foreign creeds, while his converts are penalized as renegades from the ancient faiths of their land. In some countries missionary work has been forbidden by the State ; in others it is severely curtailed. So severe is the continued pressure of the State and of public opinion that many who had been baptized into the Christian faith have now lapsed : sometimes there is actual persecution. The situation is undoubtedly very serious. It cannot be met by political measures. The intervention of the State from which the missionary comes will only prejudice his cause. The opposition which now confronts Christian evangelization is largely due to the growth of a strong and aggressive nationalism which looks upon Christianity as an alien religion. The sound policy in resistance to this prejudice is the building up of strong native churches (why should we use the hideous word “indigenous” when we really mean “native”?), self-governing, with ministries of their own people, and making the fullest possible use in worship of the architecture, art and ceremonial natural to the people of the country. No doubt for many years these churches will require the help of men and money from the mother churches which sent the first missionaries, but these should be sent without conditions which might cramp the development of the young church. Already much has been done in this direction, but sometimes the older missionaries and converts still cling to the

belief that all that is Western must be superior, while some of the home supporters are apprehensive of mistakes and blunders which may be made by a newly-formed church if it is given complete freedom from all control. But the younger members of these churches wish to be both loyal Christians and loyal members of their native country. They are very sensitive to the charge that they have joined a foreign religion, dependent upon foreign support. If they can show that loyalty to the historic church is consistent with the preservation of all that is best in the cultural traditions of their land, and that this can be naturally expressed in their worship, they will have done much to dispel the prejudice with which they are often regarded by their fellow countrymen. The growth, possibly even the survival, of many of the churches in the East will depend upon the rapidity and wisdom with which they can combine self-government and adaptation of national culture and thought with complete loyalty to the Catholic Church.

DAO FONG SHAN

A MISSION TO BUDDHIST PRIESTS

By THE BISHOP OF HONG KONG*

AN ADVENTURE IN EVANGELISM

NO religion in the world seems more naturally akin to Christianity than Buddhism. Of all the world's religious leaders Gautama Buddha and Jesus Christ seem to have the most in common. Buddhism has always stood for gentleness, forgiveness and charity, and in China it has been in Buddhism that the religious sense of the people has found its deepest expression.

Confucianism has expressed and intensified the Chinese sense of community. Taoism has been concerned with the occult and mysterious in life, but throughout China it has been the Buddhist monastery and the Buddhist priest which have dealt with the hopes and fears of daily life and been a continual reminder to the people of China of The Unseen World. Moreover, Buddhism has drawn away from shops and farms, from humble cottages and stately country homes, men and women who as monks and nuns have accepted the discipline of a religious life and have developed a system of meditation and a wealth of literature which claim the attention of all who are interested in religion.

But so far Christian missions have not reached many professed devotees of the Buddha. It is difficult for a monk to stand in a crowd and listen to a Christian

* The Rt. Rev. R. O. Hall has been Bishop of Victoria, Hong Kong, since 1932.

preacher. The monasteries are generally far away from the main thoroughfares. Moreover, the average missionary has so little opportunity to learn about the traditions and teaching of Buddhism that it is difficult for him, even when he is a guest in a Buddhist monastery, to make contact with his hosts. Preaching in the marketplace, teaching in schools, visiting in homes, missionaries deal with the fundamental problems of misfortune, of bitterness, of disappointment, and the hopes and joys of common life. This natural approach to the ordinary man is not of any value in the monastery amongst the professed monks and nuns. They seek communion with God. They have cut themselves off from the ties of human life and have their own mature philosophy with which to meet the problems of "the self."

For those of us who believe in a God Who acts, in what our fathers would have called Providence, it seems that God has acted, that Providence has provided, for this need. In the remarkable personality of Karl Ludvig Reichelt, a missionary of the Norwegian Church, there has appeared one who may fairly be described as "the Apostle of the *Religious* in China." His early missionary years were spent in Central China preaching and teaching in the villages, and then as a professor in a theological school. Twenty odd years ago, after about fifteen years of missionary service in which he had used the opportunities of his ordinary work and of his holiday months to make contacts with many of the great Buddhist monasteries of China, he was allowed by his mission to concentrate on special work which would reach the monks of China.

THE NEW VENTURE

Since that time a joint committee of the Lutheran Church in the three Scandinavian countries, Norway, Sweden and Denmark, has been formed. Bishop Söderblom was its first chairman, and his successor, Bishop Eidem, has continued the same special interest and

recognition of Dr. Reichelt's work. Dr. Reichelt has, with their help, been able to establish a base for his work in South China with branches in Hangchow, in Peking, in Nanking, in Chengtu and in Kunming. Moreover, over a hundred monks and lay-devotees have received baptism at his hands, and several of these have been ordained to the ministry of the Church.

This work has not been carried on without difficulties. The original centre established in the near neighbourhood of Nanking was destroyed by the Communists in 1927. In consequence Dr. Reichelt's Scandinavian committee, knowing that his peculiar qualifications for this work were unique, and that the work if not established in his lifetime must be indefinitely postponed, urged him to seek the security of British territory in the immediate neighbourhood of Hong Kong. Such a base for his work is not likely to be disturbed by the changing fortunes of the New Chinese Republic.

DAO FONG SHAN, SHATIN

This brought Dr. Reichelt, with a Norwegian eye for hills and fiords, to Shatin in the New Territories, eight miles north of Hong Kong. Here he has established his headquarters, to which he has given the name *Dao Fong Shan*. This name is based on religious ideas shared by Christianity and Chinese religions. *Dao* is one of the basic words of Chinese philosophy. It attempts to express the same idea as the Greek word *Logos*. It is used in the translation of the Prologue of St. John's Gospel, and is therefore familiar to all Chinese Christians. The remaining two words, *Fong* and *Shan*, are words common to both religions. *Fong* is wind. "The wind bloweth whither it listeth ; so is He that is born of the Spirit." *Shan* is mountain. "He leadeth them up into a high mountain apart by themselves, and He was transfigured before them."

Dao Fong Shan is not only an institute for the comparative study of religion. It is not only a meeting-ground for Christians and Buddhists. It is definitely a missionary

institution based on the conviction that "Whatsoever are the promises of God, in Christ is the *Yea*." Buddhism is rich in the promises of God. The *Yea* is in Christ Jesus. Dr. Reichelt has therefore taken as the badge of his work the Cross rising out of the Lotus. There is a very old Buddhist saying : "There is a jewel in the heart of the lotus." Dr. Reichelt's work says to Buddhism : "Yes, the heart of the lotus, the heart of Buddhism, is the Eternal Word of God, which was made flesh in Jesus Christ."

THE MESSAGE OF BEAUTY

No man can speak of God to Buddhists with power unless he use the vehicle of beauty both in language and in buildings. In books and monasteries alike, the Buddhists have given expression to their understanding that in the heart of the universe there is beauty.

For his buildings, Dr. Reichelt has been fortunate in securing the interest of another Scandinavian, Dr. Prip-Mollar, who has made as detailed a study of Buddhist architecture as Dr. Reichelt has of their literature. The buildings of *Dao Fong Shan* are in consequence striking in beauty and proportion and in their fitness for their purpose. In the centre is a lovely circular church built in Chinese style for Christian worship. The surrounding hostels and classrooms are built in the Chinese monastic tradition. The relation of the buildings to each other has caught something of the Chinese genius for arrangement.

METHODS

Mr. C. F. Andrews tells a story of an Indian holy man whom he found once by the roadside, his face full of joy and his whole bearing full of peace. The holy man told him that after twenty years' quest the light of God had, the day before, broken upon his soul. Mr. Andrews pointed to the village down below and said : "Why, then, do you sit here? Why do you not go and share what has been given to you with those living in the heat and suffering of the city?" He replied, "I have no need to

go down ; they will come to me.” “ How do you know they will come ? ” replied Mr. Andrews. The holy man smiled and said, “ It is only yesterday that the light came to me, and already *you* have come.”

Dr. Reichelt acts on the same principle. Already *Dao Fong Shan* has drawn hundreds of pilgrims and inquirers from all over China. It is near the main line of pilgrim movement along the South China coast. Dr. Reichelt also has contacts with the biggest Buddhist monasteries in all parts of China, and the circulation of a magazine has made *Dao Fong Shan* known throughout Buddhism. Any man who comes may stay as a guest for three days before he passes on his way. If an “ inquirer ” would stay longer he must be willing to enter a definite course of study, for the work at *Dao Fong Shan* is based on study and the discipline of study. For this work Dr. Reichelt has as his assistants the Rev. N. Thelle, another Norwegian, the Rev. S. Hannerz, a Swede, and now Dr. Reichelt's son, the Rev. Gerhard Reichelt. The year is divided into two main terms, one beginning in the autumn and the other in the spring. The full course of four years includes, in addition to the study of the Christian Religion, study of other religions, general knowledge, history, geography, and some scientific teaching, which in the main are unknown fields in Buddhist circles.

WORSHIP

Only those are allowed to remain at *Dao Fong Shan* who are prepared to work and to study. The routine of the day combines worship in the chapel with study and recreation and some manual work. The worship in the chapel is a moving experience. It combines the traditions of the Christian church with some of the ways of the Buddhist worship. No Buddhist sharing this worship would feel completely strange. The proportions of the worship at *Dao Fong Shan* lead him from the familiar environment of his own worship into the fuller richness of Christ. He is summoned to worship by the deep tones

of a bell. The incense with which he is familiar in his own monastery is used in this Christian church, and other Chinese expressions of worship and prayer are incorporated in it. But the approach to God, the words used, the readings of hymns, are all fundamentally Christian, although the prayers and hymns contain, like St. Paul's Epistles, many religious terms which do not owe their origin to Christian experience, but to Buddhism, Taoism, or Confucianism.

TWO HANDS OF CHRIST

Only if one loses one hand or one leg or if one is deaf in one ear or blind in one eye, does one appreciate the fact that man is two-legged, two-handed, has two eyes and two ears, and that so much of his ability to do things depends on right hand and left hand working together. The missionary movement of the Christian church in the last century in China has in a sense been one-handed. It has gone out to preach in the market-place ; it has gone after those who are outcast and those who are ready to come for education. So far one might say the Christian Movement in China has used only its right hand. Dr. Reichelt's work is the other hand of Christ coming into action. As the right hand is different from the left in its working, so this other hand of Christ is different from the first. The right hand has had much to destroy, but the left hand has much more to fulfil. The right-hand movement goes out to seek those who are lost. The left-hand movement waits ready to welcome others who are seeking, if haply they may find here in *Dao Fong Shan* that for which they are seeking. The right-hand movement has in the main drawn into the service of Christ those who have no religious consciousness or who have lost what they had. The left-hand movement waits for those who are passionately and intensely religious ; waits to offer them in Christ's name the full richness of God.

It is wrong to say that Dr. Reichelt's way is better than that more commonly used. It is equally wrong to

say that Dr. Reichelt's way, so different from others, is wrong. There are, of course, dangers attached to it, but so there are to the other way. There are limitations attached to it, but so are there to the other way. There is the continual drag of human sin and human weakness, which may at any time give to this work a lack of spiritual power and intensity, but all those who have any contact with any kind of missionary activity know how common this is to all of us. But in Dr. Reichelt's work there is very great promise. We read in the New Testament that "many of the priests believed." We read in St. Paul's letters of the great religious heritage and the deep religious experience which he brought with him to Christ. So far we cannot say of China "many of the priests believe," nor can we point to anyone and say, "There is a Chinese Paul of Tarsus." But it is the belief of many of us that in perhaps one hundred years from now there will have come into the Christian Church, through Dr. Reichelt's work, many devout and saintly men, who will deepen and strengthen the whole Christian Movement of China by lives of self-denial, by spiritual vision and by the fact that they bring with them all they have learned of God in the old monasteries of their country.

TO-DAY

To-day there are forty men studying at *Dao Fong Shan*, of whom twenty have already been baptized, and several others are preparing for baptism. Of the baptized, one of the most promising and able was for some time secretary of Tai Shu, the great modern preacher and teacher of reformed Buddhism in Central China. (It is important to notice that the work of this reformer emphasizes the gulf between Christianity and Buddhism. This gulf is like a deep ravine in a great mountain range which escapes notice until you are right above it. In a recent article published in the *Chinese Recorder*, Tai Shu produces a long series of intellectual arguments to prove that there is *no* God).

It is expected that when the next term opens in September the number of students will be sixty at least, and many applications for admission have already been received.

THE FUTURE

There is no question that *Dao Fong Shan* represents an open door into the hearts and minds of some of the best men in China who have been drawn by the vision of something more than this life to find in Buddhism the secret of the universe.

This article is written expressly to interest English readers in this work and to let them know that a proposal is on foot for the Anglican Church to assist in this work. The Diocesan Association of the Hong Kong Diocese in England (the Victoria Diocesan Association) has agreed to give £100 a year for five years, provided the further £150 a year needed can be found. We have also an offer of service from a priest who will be able to bring into this work not only his own personality and devotion, but also the wealth of the Anglo-Catholic tradition of worship and thought.

I very much hope that, in spite of the terrible state of the world, with its consequent demands on the charity of Christian people, there may be found enough interested in this special work to make it possible for the priest who has offered to come to China in October.

UP THE CARIBOO TRAIL

By BLAKE M. WOOD *

DURING the summer of 1938 I had the privilege, as so many Canadian theological students have, of serving in one of our home mission fields. There are still many frontiers in Canada where the Church is a pioneer Church. Our population is not only small, but is concentrated in the east; and even there it is mainly confined to a narrow margin along the Great Lakes system of waterways. The fact is well known that none has been earlier or more persistent in the work of pushing back the frontiers, in claiming the land for Christ as well as for civilization, than the Church of England in Canada. It is equally well known that, despite long and faithful effort, owing to the population's sparseness and poor economic condition, our Church's northern and western dioceses are still at the missionary stage, largely dependent upon the support of more populous dioceses. The Mother Church in England shows its knowledge of these facts by its continued generous contribution to the nurture of the slip from the Vine which it planted in the new land.

My summer's work was the charge of a mission in the diocese of Cariboo, in the civil and ecclesiastical province of British Columbia. Naturally it represents a very small portion of the Church's task. I give my experience for what it is worth as fairly typical of the general situation facing the evangelist and pastor in Canada's home mission field.

The diocese of Cariboo covers 60,000 square miles in the heart of the province between the great Selkirk and coast ranges. From north to south through the middle of it runs the historic Cariboo Trail, first beaten by gold-rushers, who poured into the country in the 1860's, and still providing the main artery for travel. The

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Clinton-Bonaparte Mission, of which I had charge in the interim between incumbents, occupies roughly an area of 5,500 square miles on either side of this highway. The work in that large district combines the aspects of an established mission and of a field further to be explored. There is a regular schedule of services in ten centres with accompanying systematic pastoral visitation. In addition there are services to be held for isolated families, and remote corners to be investigated, in some of which settlement is growing. The motor-car provided for me was indispensable for carrying out such a programme with any regularity. The families among whom the Church labours in that and other parts of the diocese are widely scattered on their cattle and sheep ranches. The total population of the diocese works out at less than two per square mile. These ranches are literally carved out of the forest, or, in the dry belt proper, set like oases beside beneficent streams in a semi-desert. Their lonely situation in the wilderness results in moose and deer wandering into pastures close to the houses nearly every day—a picturesque sight, and bears and coyotes lurking to ravage flocks—not so picturesque.

My travels up and down the Cariboo Road took me through this magnificent country with its varied landscape: the dry belt with its vast crag-topped hills covered with sage and cactus, where anything can be grown if given irrigation; and the Green Timber Plateau dotted with jewel-like lakes. Travel is not without difficulty. That romantic gold-rush route, over which pack trains of mules, ox-carts, stage-coaches, and, for a short season, camel convoys, once passed, has a uniformly “wash-board” surface, hard on a car. The side roads are often narrow, tortuous, and inhumanly rough. I have eased my car along for miles in second gear. Much more thrilling and incomparably more dangerous than a roller-boller-coaster is the descent to the Fraser River, the mission’s western boundary, from the “bench lands” which sweep up to the bare mountains enclosing that awesomely

beautiful valley. Those who have seen the Fraser valley must always carry with them a picture of its oppressive grandeur. There the hand of a bold impressionist seems to have been at work, painting an incredible scene in drab tones of brown and grey and green.

The people who live in that country come from almost every part of the world and from all walks of life. They are engaged in wresting an existence from a hard new land where nature is often capricious. The ranchers have come there in the wake of the miners, toiling up the Trail with their families and goods to claim a homestead. I saw the process being repeated last summer by drought victims from the Prairie Provinces. Several little processions consisting of shacks on wheels and loads of implements and furniture made their slow way past my parsonage door. I talked to family groups which sometimes ranged from grandparents to infants. Most of them had come a thousand miles or more at the rate of sixteen miles a day. The Plateau, with its sturdy pines, riotous flowers and green meadows, looked good to them, and still, even after many days, something like a mirage. Happily they were facing the prospect of starting from scratch. A hard struggle lies ahead of them, such a struggle as the people long settled are having. There are the few big "outfits" with thousands of acres and scores of hands. There are even the dude ranches, where tourists from Vancouver, Victoria and the American cities enjoy what they imagine to be the life of a cowboy. These are not typical. While there is much normal well-being between extremes, I could tell you, on the other hand, of many families living in squalor. Among the majority ready cash is scarce, and goes to pay for the few necessities which cannot be produced. Hence the people are in no position to sustain the ministrations of the Church. In the main they don't expect them. In all too many cases they don't want them. The struggle for existence has had an embittering effect. The Church has not been able to keep up with developments, owing both to lack

of resources and to the inherent difficulties of the situation. The ranching communities do not provide a healthy atmosphere in which to bring up children ; and a generation is now reaching maturity which knows little of the Church and what it stands for. Hard work for an existence is relieved by aimless hard living.

There were, of course, the heartening exceptions to this—people who held to their Faith and loved their Church. The only woman who complained to me that there had been no harvest thanksgiving in her neighbourhood for two years was one who, after carrying water for her garden peas all through last summer's drought, had had them destroyed in one night by a mid-August frost. Again, I spent an evening in what can only be described as a hovel, where a Welsh family, dogged by every misfortune since they set foot in Canada, sang in their native tongue to a haunting Welsh air, "I need Thee, precious Jesu : For I am full of sin."

How badly they need that same Jesus in the Cariboo country. There is no call to paint the picture blacker than it is. Many of the social and personal sins merely gained emphasis owing to the thinness of the population, whereby the frailties of mankind could be viewed in striking cross-section. If any one thing seemed particularly gross, it was the appalling lack of happy communal life, the more so because neighbours are few and far between. Mutual suspicion, jealousy, protracted quarrels which frequently issued in firing a neighbour's timber and reprisals still more drastic, were characteristic. Far from the retributive arm of the law as well as from the restraining hand of the Church, both of which are hampered by distances, men's passions tended to find an expression as elemental as their environment. Yet underneath the surface I found a child-like bewilderment and a yearning for right direction. This was evident in the first place from the invariable hospitality to the Church's representative. They were willing, they wanted, to hear what I had to say. Even if they were sceptical of the value

of the message, they were at least flattered by the attention shown them by the Church. After the "parson," as they took me to be, had perhaps cut his host's hair or helped pitch his hay, and had listened while the entire household vented complaints against neighbours, Government and nature, then they were usually ready to listen to God's word for them. What is more, they came to church in response to such visits. Most of them arrived on horseback in the true garb of a cattle country, chaps and spurs and ten-gallon hats. They hitched their cayuses to trees outside the church door, and I became accustomed to the gentle swishing of tails accompanying our services and to having my sermon punctuated by an impatient whinny. But I ought not to have said "church door." The services were held for the most part in log school-houses and community halls, and sometimes out of doors. My car contained an organ, stacks of prayer-books and all the furnishings for setting up church wherever people gathered. There was only one building permanently given over to Divine Service, and that was a former school, the oldest in the interior of British Columbia, at Clinton, headquarters of the Mission. A village with a population of 218, it badly needed a proper edifice consecrated to the worship of God. That need was met before my departure, as the Bishop of Cariboo, the Rt. Reverend G. A. Wells, had promised on my arrival. St. Christopher's, Clinton, was the gift of the Rev. R. J. S. Gill, Tadworth, Surrey, in response to a plea made in England by Bishop Wells, who is pursuing a vigorous church-building programme in his diocese. Mr. Gill was especially interested in the Bonaparte Mission because his daughter, Madeleine, served there on St. Christopher's Sunday School Van during two summers. His gift provides an example of the generous concern of the Church in England for the pioneering Church in Canada.

Mention of the Sunday School Van draws attention to an important way in which the efforts of resident missionaries are supplemented. In the summer these vans,

large and cumbersome, containing housekeeping and teaching equipment, negotiate every bit of passable road in a given district, visiting from ranch to ranch, and making long stops at strategic spots. I have already said that the Cariboo is not a good place to be young in. The van ladies, two on each van, many of them from England, with a treasure aboard far more precious than the estimable Mrs. Jarley's, do much to supply the lack of religious education. The children show their eager appreciation by attending daily for the greater part of a week. In this way they receive what the Canadian Church's "Sunday School by Post" is unable to give by itself. Not only the young are helped; the van workers hold services and perform an invaluable pastoral function among the women.

Wherever I went I was sure to be told of two things among the first topics of conversation: of the last visit of the van in the district, and the last visit of the bishop, who is tireless in his rounds. Perhaps, then, the Church means more than appears on the surface, though it is not yet able to perform its mission as effectively as it would like in this new country. The country is still new in established settlement and full of opportunities for God. First the miners plodded up the Cariboo Trail with their pack-trains; then the homesteaders with their families and chattels. Lastly, I like to think of the Church militant slowly, patiently, making its way up the Trail, bearing the glad news of salvation into individual hearts and homes, and so eventually transforming social life—in short, extending the Kingdom of God into the remotest parts. As I travelled up and down that Trail, helping in a small measure to further the advance, Bishop Jeremy Taylor's words came involuntarily to my mind again and again as a prayer for the Cariboo:

"Lord, come away.

Why dost thou stay?

Thy road is ready; and thy paths, made straight,

In longing expectation wait

The consecration of thy beauteous feet."

CHURCH AND STATE IN EQUATORIA

By MARTIN W. PARR*

I HAVE long wondered why it was only 1900 years ago that God revealed Himself to man through Jesus' life on earth ; why for thousands of years men were permitted to live and work without the light and hope that have been given them. The problem must be familiar to you, and you have pondered it more deeply than I have ; you have found your own solutions, or sought them from those qualified to give them. Thinking alone, I have come to the conclusion that a certain order in the affairs of men, and a certain stage of education, knowledge and civilization, was a framework necessary for the proper use and appreciation of the message which God had to send to man. It was not the messengers who needed these qualifications, but the recipients. Suppose the message from God had come in the time of Homer when the Greeks were besieging Troy, and Rome had not even been founded ? Europe would have been closed for centuries to the spread of the Gospel ; most of Africa up to less than a hundred years ago was as much cut off from the world as North Germany in the eighth century before Christ. The message was not given, not because it could not be given, but because the ordinary human means by which it could be spread were not yet available. I am led to think that God does not work only by the miraculous power of the message, but through natural co-operation with human agencies. The same idea is expressed in the story of Antonio Stradivarius, who devoted his energy, talents and life to the making of violins in

* An Address by Martin W. Parr, Esq., O.B.E., Governor of Equatoria, to the C.M.S. Conference, held at Juba January 31st, 1939.

which he took great pride. When adjured by his friends to remember that it was really God's work, he replied shortly but truly, "God cannot do it without Antonio." Antonio consciously co-operated in doing God's work : not so the power of pagan Rome. Law, justice, the *Pax Romana*, native administration (rediscovered all too late in the twentieth century), the proconsuls and emperors themselves were unconscious and even unwilling helpers and instruments in God's work. But they were instruments without which the work could not go on, perhaps could not have been begun.

Is it not clear from this that the mere teaching and preaching of the message from God is not by itself enough ? There must be a framework of human organization without which God's purpose is not achieved : a certain order, some knowledge, a care for the material well-being of the people, before the spiritual message of the Gospel can have its full effect. Religion is *not* a watertight compartment : without education in the widest sense and an ordered government aiming at general betterment the spiritual teacher cannot find full scope.

I should like to say one word particularly to the newcomers to Africa. Man does not live by bread alone, but man does not live by the Word of God alone. To make a success of spiritual work there will be a mass of dull, irksome, tiresome and apparently profitless duties to be performed on a mission station ; these chores have apparently no connexion with the purpose for which you came out—but I firmly believe that they have a close connexion, and that you must do them to succeed. The newly-joined government officer forms a picture at home of his work in Africa sadly different from the reality. He also often has ideals and hopes of service and may therefore be classed as a "missionary." (I wish we could find *one* word to cover all Europeans who genuinely try to help the African). He is condemned to spend two years in my office in Juba dealing with 20,000 letters a year—is his heart broken, and does he lose his ideals ? Not if he sees the

picture as a whole. To him I would say, "He also serves who only sits and writes."

The Roman Empire, even when antagonistic, was a necessary part of the plan for the spread of Christianity. When it allied itself with Christianity the spread was even faster. It seems to me that in twentieth-century Africa a new opportunity is being given to Church and State to co-operate for the benefit of the African. Education and religious teaching are necessary to the administration: without them we can do no permanent good: reasonable administration is a pre-requisite of education and religious teaching. You cannot separate the two, and if you do, the people to suffer are the natives whom you teach and we govern, or rather the natives for whom we are all collectively trustees.

Now what of the relations between these two partners in trusteeship? It has been written by one for whom I have the greatest respect: "Guy Bullen had proved to the Government that a missionary may be open to reason, may be human, sincere, and even lovable, and the Mission needed his kindly humour and example. He had proved to the Mission that the Government can be sympathetic and generous and moved by ideals, and the Government needed his exhortation and inspiration. It may be that the Government may insist on its dictatorial powers, and that the missionary of the future will be a petty official—or it may be that the Mission will cease to concern itself with formal education and will leave that to the secular powers. But either of these will be a poor substitute for that full and intelligent co-operation which the Southern Sudan needs, and for which Guy prayed and worked."

From the bottom of my heart I endorse those concluding words, and if by word or deed I should prove a deliberate obstacle to that co-operation for which not only Bishop Bullen but other bishops pray and work, I would resign. But let us examine a little more closely the "limits of resistance and the bounds determining concession" in that co-operation at which I think we all genuinely aim.

I am sure you would agree that the duty of the State is to govern, whether in Europe or Africa ; it can and should be tolerant and sympathetic, but it cannot divest itself of ultimate responsibility, or admit any over-riding authority. I want to try to put before you a view that may appear not only not unreasonable, but even right. To do so I must endeavour to explain Government's difficulties, to which I hope you will be sympathetic.

On Sunday morning we heard St. Paul's views on governments. To anyone in a government who takes his position seriously—and please believe that most of us do—and who feels that the impertinence of governing the African is only redeemed by the fact that he does it under and by the will of God, the responsibility is a heavy one. It is not a limited responsibility, but extends to all those, both pagan and Christian, in the province or district. It extends beyond education and religion to social organization, ethics, food, health, trade, law and order. The Government officer is bound by his duty not to allow disorganization and disintegration of native society which may do more harm to the pagan than good to the Christian. I need hardly add that in the Sudan he serves a *condominium*. You emphasize the need for Christian teaching, the Government officer admits the need, but emphasizes the method and its effect upon those who do not wish to accept or have not accepted it. The Government officer is bound to regard gradualness as inevitable ; he must ask for a grafting of new shoots on to a parent stock whose roots lie deep in centuries of growth, custom and tradition. He has realized the mistake he has made in the past in trying to force the pace of African development. Above all, he has realized the error of trying to make an African into a pseudo-European. He knows that the desire to help may be completely stultified by wrong methods. He knows that there is no exact definition of the goal at which he is aiming. Have you an exact definition of yours ? All I can say of my goal is that the African is a plant of a

certain kind with certain potentialities for development along lines ordained by God through past centuries : that by careful study of the nature and habits of that plant we should be able with all our scientific and other knowledge to devise the best milieu in which he can develop. We cannot prophesy what the fully-grown plant will look like, but we can and have prophesied that he must grow from his own roots.

To reach that goal a man in such a position of responsibility as the Governor-General must take advice from many counsellors, or, if you like, the heads of many departments. They are all enthusiasts ; he must take note of their enthusiasm, but he must weld them into a workable whole. I should not say, and I do not think you would say, that the wishes of his spiritual advisers must prevail. If it is right that they should, then a bishop should be the governor of all colonies, and should co-ordinate the work of all and sundry who are helping the African. I do not think any bishop—I mean any Anglican bishop—would welcome or even accept that position. The position of the Church in Africa (I do not say of missionaries in Africa, for I regard us all as missionaries) seems to me to be this : It is possible to dispense with any branch of Government activity without ruining the whole, but it is not possible to dispense with the Church and still do the African any lasting good. The function of the Church in England has been described by Westcott as follows : “ It is the duty of Parliament to give effect to public opinion through the laws ; it is the business of the Church to educate that public opinion.” Is it fair to paraphrase this in Africa : “ It is the duty of the Government to give effect to what is for the good of the natives through the laws ; it is the duty of the Church to educate and persuade the Government as to what is for the good of the people ” ?

A District Commissioner of this province has recorded in his annual report a view shared by 90 per cent. of the Government officers : “ In this district we owe much to

the Missions, and it is my earnest desire that the administration should go forward hand in hand with them in our common aim of civilizing and enlightening the people. That there should be any cross purposes amongst the few Europeans working amongst the people in such an area as this stultifies and retards the ends of all concerned." That is the charter in the spirit of which I welcome you all, and particularly the new-comers here to-day. I know that I cannot do my work as it should be done without you.

I ask of you understanding of and sympathy with our difficulties. Often we cannot do what we believe to be right because of the limitations of the human organization within which and with which we have to work. It may, too, be the same with you ; your work may be conditioned by the framework within which you carry it out ; but that does not mean that it is not a step and a vital step towards the goal which is known only to the Master whom we serve.

THE STRUGGLE FOR LITERACY IN THE INDIAN CHRISTIAN COMMUNITY

By LAURA JACKSON*

A PURE and adequate water supply and literacy are the two universal and outstanding social needs of India, and of the two the second seems at present the more difficult to attain. According to the last Government Census of 1931, 9.5 per cent. of the population of 353,000,000 is literate.

There is no enthusiasm among the illiterate for literacy as there is in Africa. Government sub-assistant inspectors and inspectresses who travel regularly round the elementary schools complain of the indifference and apathy of parents who would rather their children earn a few pence in the fields than acquire useless knowledge in the village school. There is no compulsory education act, except to a limited degree in some urban areas where it is easily evaded and does not operate for girls. Universal compulsion, if practicable, would be almost impossible to enforce in this land of remote villages. The village school is too often a poor and shabby place, and the village schoolmaster is thus described in the Government Bureau of Education Report of 1935-36 : "often of poor physique, of little learning, and depressed by poverty." If the teacher were better paid, and the school were better built, the teacher would probably become a more efficient person, and the lessons might become more interesting and vital. Vitality is at present conspicuously lacking in most Indian elementary schools. They are liable to be places of mass parrot learning or at their

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worst places of organized idleness. The peasant parent may be willing to send his child to school between the ages of five and eight, but even at this stage irregular attendance is likely from time to time for such reasons as harvest, pilgrimage, wedding or funeral. But after the age of eight the boy is wanted in the fields and the girl in the house.

This leads to the outstanding problem of all directors of educational policy in India : the problem of stagnation. It is reckoned that a scholar has attained bare literacy if he has passed class III of an elementary school. If he stays at school one more year in class IV he may be considered a permanent literate ; therefore only those children who pass through four classes of an elementary school have learned to read and write sufficiently well to be likely to retain their knowledge.

It must be noted that in the Indian village there are almost no aids to literacy other than those in the school. There are no books in the houses and newspapers are rare. Now, according to the last Government Report of Education in India of the total number of children studying in elementary schools, 27 per cent. only stay the course to class IV.

The figures are given below for Madras Presidency :—

Class I.	1932-33 :	836,701.
„ II.	1933-34 :	397,142.
„ III.	1934-35 :	313,714.
„ IV.	1935-36 :	276,366.

Madras is ahead of the other Presidencies in education and has a larger proportion of trained teachers, but wastage even here is 67 per cent. In Madras the Director of the Education Department has been so appalled at this obvious waste of public money that in 1936 the order was issued that all elementary schools must henceforward be complete elementary schools, viz., schools for classes I to V, and that the fifth class must contain at least one

quarter the number of the first class. Grants henceforward are to be withheld from all incomplete schools unless they can prove to be feeder schools to complete schools, and a 25 per cent. cut in grant is enacted for all complete schools which have not the required quota in their fifth class. This very drastic measure may check the waste of public money, but hardly contributes to the solution of the literacy problem. It is likely to bear particularly hard on girls' schools, especially in very orthodox areas, where owing to caste custom girls are withdrawn from school at a very early age.

It remains to be noted that since the passing into effect of the Government of India Act and the coming into office in many provinces of Congress Governments, the Congress party has put forward a scheme for universal literacy known as the Wardha Scheme. The essence of the scheme is that literacy is to be attained along with craft training and that scholars are to pay for their schooling by the produce of the craft practised in the school. Government will provide only a small piece of ground and a school building. The craft may be weaving or agriculture or some other occupation requiring skill. School age is to be seven to fourteen. This scheme has been much discussed but little practised, and the obvious impracticability of its economic side is generally accepted. But the Wardha Scheme serves to remind us of (a) the enormous financial implications of universal elementary education in a country as poor as India, and (b) the necessity for relating education through craft training to village needs.

We now turn to a consideration of this problem as it affects the Christian Church.

The Christian community of six million out of three hundred and fifty-three million has a much higher percentage of literacy than any other community except the Parsees and the Jews, both very small groups. The literacy percentage for Christians is 28 per cent. This is the comment made in the Government Census of 1931 :

“ Although Indian converts to Christianity are recruited mainly from the aboriginal tribes and the lower Hindu castes who are almost wholly illiterate, they have in proportion to their number three times as many literate persons as the Hindus and more than four times as many as the Mohammedans.”

What, however, alarms the thoughtful Christians in India is that illiteracy is on the increase in the Indian Christian Church owing to the enormous number of converts pouring into the community from the Mass Movement areas. These converts are mostly from the depressed or backward classes. Bishop Pickett in his important survey of Mass Movements reports that in 1891 there were 95,616 Christians in Chota Nagpur and 393,638 in 1931. Tamil Christians started missionary work in the diocese of Dornakal fifty years ago ; now there are 174,000 Christians there : near Trichinopoly, in the Dhararpuram area, a new Christian community of about 30,000 has come into existence in about twenty-five years. These quotations are only for one or two of many such areas. Is it the duty of the Christian Church to give these thousands of illiterate Christians literacy ? Or shall we be content to leave them illiterate till such time as a Government scheme may provide for them and meanwhile comfort ourselves with the thought that in the medieval Church likewise thousands were illiterate and none the less good Christians ?

In considering these questions we must first recognize the fact that with the “ Depressed Classes ” illiteracy may be equated with degeneracy and helplessness in the face of exploitation. Bishop Pickett writes, “ Centuries of acquiescence in the Hindu assignment to them of menial work and of degraded social status have produced in them numerous inhibitions. The *karma* doctrine that their degradation is due to their misconduct in previous lives has strengthened their inhibitions.” A missionary friend relates how an outcaste youth after his first reading lesson shook the book at an invisible oppressor and cried,

“There. This will enable me to be free of you!” Literacy is the first step in the social uplift of a community which at present lives as the beasts that perish. The first stones in the building of the renewed village community are laid in the Christian village school.

Or consider indebtedness. Bishop Pickett records that of 3,819 Mass Movement families questioned, 2,656 or 69.5 per cent. were in debt. The rate of interest charged varied, but the average annual interest rate per debt is 21.38 per cent. In one area near Trichinopoly known to the writer the rate of interest is sometimes as much as 5 per cent. *per month*. The illiterate villager who signs documents that he cannot read is helpless before such extortion. The village school and the co-operative society always started by missionaries in Mass Movement areas help him here.

The social degradation of the outcaste communities has led some few missionary educationists in Mass Movement areas to experiment with a type of education which shall impart not only the three R's, but a much-needed practical knowledge of simple ways of improving cultivation, the teaching of cottage industries such as weaving, and a practical training in hygiene. In a good Mission central school for the depressed classes such as the McKee School at Moga, education is primarily considered as training for a better adjustment to the village environment and the three R's take their place as a part of a very practical and valuable training for life. These experiments, and especially the very good work of American missionaries along this line, have very much impressed thinking Indians, and the idea of the craft basis of the Wardha Scheme owes a great deal to these experiments.

One of the most valuable ways in which the status of the “Depressed Class” man may be improved is by his attaining to franchise. The alternative tests for the vote in India are property *or* literacy. One who has completed his education in an elementary school up to class

VIII is likely to be eligible for a vote. No better way out of dependence can be found for the more intelligent section of the community than the attaining of full civic rights.

Leaving the economic and social necessities of the new Christian which can be met only by literacy we turn to a consideration of his position in the Church. To-day, whatever may be said of medieval times, the Bible, the Prayer Book, the Christian Hymn or Lyric Book are essential for worship, congregational and catholic. These books link up the new Christian group in a remote village with Christians in other villages and throughout India. They are the gateway into the heritage of Christendom. They are also as once in England the great means of permanent literacy. One of the most impressive statements in Bishop Pickett's Survey is found in the chapter on Christian Worship where he states that wherever in the Mass Movement areas he found Christian worship actively practised in the new Christian group there was a rapid throwing off of old inhibitions and a keen and increasing desire for the education of the children of the community, together with a new self-respect and freedom.

It is almost impossible to rid illiterate Christians of superstition and irrational fears. Illiterates are perpetually the victims of rumour and old wives' tales. Literacy is not a panacea. It does not cure this, but it does give a modicum of knowledge and enlightenment and the means of acquiring more and of growing gradually out of credulity. Thousands of very cheap and simply written pamphlets are now produced by Government (many of these are free), the Red Cross, Temperance Societies and the Christian Literature Society; and an energetic pastor or missionary by the frequent distribution of these may do much both to keep his people literate and enlighten them. A few months ago the writer stood with an Indian woman graduate and looked at a group of Christian families converted and baptized into the Church some twenty-five years ago, but still illiterate

and very obviously ignorant. The woman graduate said, "It is not right that we should baptize them and leave them as they are." One needs to have a fuller idea of the dirt, the disease, the squalor, the superstition and fear of the depressed class background than can be given in this article to realise the *force* of this opinion.

This burden of illiteracy is very heavy on the young Church of India and becomes heavier month by month as village after village in Mass Movement areas and in new areas come to the nearest pastor asking for the Christian message. Canon Manuel's pamphlet, *Fire in India*, relates in a very clear way how this happens.

Some Christians in India say, "Baptize no more illiterate Christians till the illiterate are educated," but can any Christian dare refuse the entreaty to preach Christ?

What then is the attitude of an English Churchman towards these his brethren in Christ? If we believe that these by the sacrament of Baptism are baptized into a new Life in Christ, can we be indifferent about one great means of their renewal? Their understanding is darkened by ignorance, and through ignorance they fall an easy prey to rumour, superstition, and most heathen fear. Their children are growing up undisciplined and untaught.

Is the home Church doing all it should to help the Church of India in this matter? Any honest missionary educationist as he thinks of evidence of superstition and fear due to ignorance, must answer "No." The helping Churches of the West ought to send out to each Mass Movement area two or three missionary educationists set aside to help, alongside of the Indian worker, to build up through education these new Christian communities. Surely if we tell the Church at home clearly enough of our increased opportunity and of this great need—they will help us both to meet our present commitments and to go forward.

This is a bald statement of the problem. What can the Church of England do?

THE WITNESS OF THE ANGLICAN COMMUNION IN SOUTHERN EUROPE

By LONSDALE RAGG*

IT is a commonplace of Church History to find in the Diaspora of the Jews an important factor in the providential preparation of the world for the spread of the Gospel. This diffusion of Jewish colonies throughout the Mediterranean region began soon after the death of Alexander the Great, and continued through the early centuries of the Roman Empire. Alexandria was its first scene : and was followed by the major cities of Egypt, Syria, Asia Minor, Cyrene and North Africa, Macedonia and Greece, and Rome itself.

We of the Gibraltar Diocese, whose work lies in the same region, are tempted to see an analogy in the British Dispersion : in those colonies of our fellow countrymen which are scattered round the fringe of the Mediterranean, many of them dating from several centuries back.

It is true that in most of the places where our people are settled in any numbers, whether for trade or commerce, or merely for the amenities of residence, we find ourselves cheek by jowl with colonies of Germans, Frenchmen and Italians, groups often more numerous than our own, and apt to be more closely organized, with a fuller financial backing from their home governments. They, too, will doubtless have their place in the Divine scheme, and each of them characteristic gifts to impart towards the ultimate enrichment of Southern Europe.

This side of the question is not our present concern ; we only draw attention to it lest we should seem to claim

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a monopoly of such influence, or to set up our nation or our national Church as an exclusive "People of God."

That our history and temperament may have furnished us with assets of some value alike to the Latin peoples, to those of the Balkan nations and to the Turks, is evident from the outstanding difference of character and habit between them and us. These are clear to any observer however casual, when he compares the calm intonation and lack of gesticulation of an Englishman's talk with the dramatic and colourful accompaniments of conversation in any of these races. But of course the thing goes much deeper than speech and gesticulation. Centuries of freedom and of growingly humane conditions of life have bred in us, rich and poor alike, a delight in fair play and a hatred of cruelty and oppression, a real longing that every one, of whatever race or colour, shall "have a good time" and be happy. This in itself is a factor by no means unimportant in the development of international relations. It makes for friendship—true friendship with "no axe to grind"—across the barriers of nationality and creed. And in our European colonies it exerts a steady and continuous influence, whatever may be the fluctuations of the political and diplomatic thermometer.

Here again something further must be said, lest one should seem to be claiming that our nationals, both in Rome and elsewhere, are all of them "not Angles but Angels." We have our black sheep in most of these colonies, and we have our characteristic faults as well as virtues. History, since the expansion of the British Empire, has furnished us with the temptation to masterfulness, and to a censorious downlook on ways that are not our own, and our insular situation has given to our make-up an awkwardness and shyness that are easily mistaken for pride. If the other side is to have full weight, these obstacles must first be overcome. Happily, since the temporary Diaspora of our manhood in the Great War, a percentage of our national insularity has disappeared ;

and some day we may be able to forget that in the last century we were "the policemen of the world."

The characteristics of which we have spoken may be summed up in Micah's famous phrase: "to do justly and to love mercy"—fair play and kindliness. But Micah continues: "and to walk humbly with thy God." The three hang together. The Englishman's instinct for fair and kindly dealing can only be ensured at its best when inspired by the Englishman's religion. So we arrive at the main theme of this paper: an estimate, so far as is possible, of the witness of our worshipping communities in Southern Europe.

The boundaries of the Gibraltar jurisdiction lie half of them in countries where the Roman Catholic Church is predominant, and the other half in those regions of south-eastern Europe and Asia Minor where the Christian principle is primarily represented by the Orthodox Churches of the East. It is this position astride the division between Eastern and Western Christendom that gives to the diocese of Gibraltar its unique strategic value in the cause of Reunion. At the same time it involves a sharp diversity in the two regions, as regards the possibility of ecclesiastical and religious contact. In the East our contacts can be, and are, more direct; in the West, no direct ecclesiastical contact is feasible, so long as Rome fails to recognize the Anglican Communion as a part of the Holy Church Universal.

It will be convenient, therefore, to consider East and West separately, and to take first our position in the East.

When the diocese was founded in 1842, its primary purpose was to relieve the Bishop of London of an overwhelming responsibility, and to ensure for our people in that region the reality of episcopal supervision; but a secondary purpose expressly mentioned at the time was that of communication "with the bishops of the ancient Churches of the East, to whom our Church has been for centuries known only by name." This part of their mandate, as well as that of the pastoral charge, our

successive bishops, of whom Harold Buxton is the eighth, have faithfully fulfilled. Dr. Tomlison, the first of the line, was consecrated shortly after his return from a mission to Constantinople, on which he bore greetings from the Archbishop of Canterbury to the Œcumenical Patriarch. Since then the relations of our bishops and clergy with those of the Orthodox Churches have been growingly cordial; and the results in the Anglican-Orthodox *rapprochement* are common knowledge. The striking cordiality of the recent meeting at Istambul between the Œcumenical Patriarch and the ninety-sixth successor of St. Augustine of Canterbury is the fruit of nearly a century of patient and tactful exertion on the part of the successive bishops and priests of our diocese. Mutual understanding was greatly helped by Bishop Trower's refusal to admit a congregation of Armenians who offered to join his flock. It is a fundamental principle of the Gibraltar tradition that no proselytizing among baptized Christians shall be allowed. In the West our policy is still often misunderstood and confused with that of proselytizing sects; but we do our best quietly to make the position clear. In the East the exchange of courtesies takes place in church as well as outside. No one who was present will ever forget the wonderful atmosphere of the sung Eucharist in Lincoln Cathedral when under Bishop Hicks' leadership we welcomed the late lamented Patriarch of Rumania, and he blessed us in his own tongue. After the joint conference in Bucharest, 1935, he and several members of the Rumanian delegation attended the Eucharist in our Anglican church, and counted their presence as "a final proof of the validity of our orders." An important development is the annual exchange of theological students between the Anglican Church and the Church of Rumania. This has come about principally through the initiation of the Rev. Fr. Shearburn, C.R.

In Greece our last two chaplains, the Rev. P. Usher and the Rev. R. Raymer, have enjoyed most cordial relations with the Orthodox prelates and clergy.

In Yugoslavia Archdeacon Sharp describes our church room in Belgrade, which he dedicated two years ago, as having already "an atmosphere of which the Orthodox are very sensible." Its altar was blessed last year by Dositej, Metropolitan of Zagreb.

In Bulgaria the Metropolitan Stéphane of Sofia frequently puts a church at our disposal for a Celebration.

The impact of our lay people upon the Orthodox seems to be almost negligible, except as worshipping congregations. This is not unnatural. In ordinary ways the Eastern Christian has less in common with us than the Roman Catholic. His worship is less easy to understand and to follow, and his whole outlook on life is so different from ours. Fundamentally, of course, we have a great deal in common. There is a common rejection of the Papal claims; there is the common acceptance of the principle of national autocephalous Churches, and of the further principle of worship in the vernacular, of reverence for Apostolic and early Patristic tradition, and of the administration of the Holy Mysteries in both kinds. But these things form a natural link for the cleric and the theologian rather than for the rank and file of the laity; and a Lay Reader, like Mr. Sitters, can hardly be counted among the rank and file. Yet his fine work for the Yugoslav Y.M.C.A., which is carried on under the full authority and with the full sympathy of the Orthodox hierarchy, does something to bridge the gap. As time goes on, if our very inadequate staff in the Balkans can be brought up to standard, a general atmosphere of closer understanding and sympathy between our lay people and the Orthodox will surely be generated. The news has just come through that the staff will be strengthened, most appropriately, on May 10th by the ordination of Mr. Sitters himself.

In the Western half of the diocese, on the contrary, individual laymen can play a much larger part. And this is well, because of the inhibition which lies upon the faithful Roman Catholic as regards attendance at our

services. Weddings, funerals, and state occasions (under which we may include Armistice celebrations)—these are the only occasions on which we and they can feel ourselves worshipping side by side. The greatly loved Archdeacon Buckton was deeply impressed by the interest and surprise of the people of the countries in our Burial Service. They were specially struck by the reverence shown throughout the service and by the prayers at the grave. “I have seen,” says the Archdeacon’s widow, “the undertakers stand almost spellbound as they listened to one of our priests at the grave side. . . .” The present writer remembers the intense interest of the contractor in Rome who when the spire of All Saints’ Church was to be dedicated in 1937, had the surmounting Cross with its stone foundation transported—with no small labour—into the church to be blessed, and assisted at the ceremony with great devotion. Also, in the early days of the century, the keen interest and devotion of our old Roman Catholic sacristan in our worship at St. George’s, Venice. He would always kiss our Bishop’s ring when the Diocesan appeared ; and when an unusual number of sanctuary candles were lighted, for a great festival, he confessed to the chaplain : “Now I feel that we worship the same God !” At Venice, too, certain prominent and devout Roman Catholics made a habit of coming to our Christmas services. They were impressed by the reverence shown from first to last (not only at certain parts of the rite) and declared our rendering of *Adeste Fideles* (under the conductorship of Helen Countess of Radnor) to be finer even than that of St. Mark’s choir ! The Armistice celebration in most of our chaplaincies attracts a number of our Roman Catholic fellow countrymen. In Oporto the first part of the service has been held round the war memorial, the chaplain officiating from the west entrance of the Church. This was arranged for the benefit of the Roman Catholics ; but two years ago a number of them entered the church itself, for the second part.

An indication of more cordial feeling among the

Portuguese authorities towards our worship attaches to that same church of St. James, Oporto. When permission was first given to build an Anglican church, it was stipulated that the wall surrounding the compound should be high enough to hide the church itself from public gaze ; lately the authorities approached our committee with a suggestion that the wall should be lowered so as to reveal the building. Our more dignified churches abroad always seem to win the admiration of Roman Catholic visitors. All Saints, Rome, one of Street's noblest creations, was actually starred in the Guide of the Italian Touring Club, for its architectural merits. Occasionally an opportunity occurs of showing our church, and at the same time removing ignorance and prejudice about our beliefs and our worship ; as when, lately, our chaplain at Nice was able to act as guide to the girls of a French Convent School.

Appropriate literature also helps to dispel prejudice and develop understanding sympathy. That excellent Anglican periodical in French, *Œcumenica*, is of great value and merits a much wider circulation. In Italian we have a little leaflet entitled *Che cosa è la Chiesa Anglicana?* and a handy translation of Dr. Gore's *Creed of a Christian* by one of our faithful members.

But these comparatively rare opportunities of contact are supplemented by innumerable occasions of less formal intercourse.

A former chaplain at Nice was Archdeacon Buckton, whom we have already mentioned in another connexion. Speaking of those years, Mrs. Buckton writes : " At our fortnightly ' At Homes ' we would have the Roman Catholic priest, who was a charming man and looked after his own flock, who were our countrymen, the Russian arch-priest, a very saintly man, and various ministers of French and Italian Protestant denominations." The bringing together of Roman and Russian, reminds one of the many friendships which our Bishops of Gibraltar have formed with prelates on both sides of the dividing

line. Though formal diplomatic relations between our clergy and those of the Roman obedience are non-existent, many of our chaplains manage to make real friendship with the local Roman Catholic priest.

At Rome a common interest in the Vulgate gave the present writer a happy introduction to Cardinal Gasquet and his collaborators at S. Callisto, and a like common interest in medieval history—and specifically in Boniface VIII—welded a firm friendship with Mgr. Horace Mann, then Rector of the Bede College, and led to a friendly Roman Catholic revision of an Anglican Manual of Christian evidences !

Perhaps most is done in the West to develop sympathy and remove prejudice by individual contacts—provided that the Anglican in the case is a loyal and instructed churchman, leading the sacramental life. It is here that we feel handicapped by the slender resources and the consequent shortage of ministrations. Not all our people are keen churchgoers, and a long deprivation of the means of grace is apt to atrophy the desire for them. The example and influence of our faithful ones is discounted among the Roman Catholics by that of those to whom Sunday apparently means nothing—except, perhaps, the call of the golf links. Even a lukewarm Catholic will recognize the obligation of attendance at Mass.

It is related that when an Anglican church was first mooted at Rio de Janeiro, the permit had to pass the censorship of the Portuguese Archbishop. "Let them have it," he said ; "if it is forbidden they will have a perpetual grievance, and if they get it . . . they will not attend it !" An exaggeration, perhaps, but not entirely baseless.

One cannot help feeling that some of our half-hearted churchgoers must have taken for their motto, "Be not righteous overmuch." The occurrence of a big festival during the week—or even a patriotic occasion like the American Thanksgiving Day—which, happily, is customarily observed where the English-speaking colony is

enriched by citizens of the United States—form an unanswerable excuse for non-attendance on the following Sunday. Readers will recognize here a temper by no means confined to our fellow-Anglicans overseas. Abroad or at home it can be exorcized by a right application of the Word and Sacraments of God. Our earnest hope is that by such means it may be progressively reduced. But happily there is the other side.

Among the most precious influences affecting our people and the nationals of the countries where they are settled, is that of individual personal friendships, of which we have spoken above.

Two instances come at once to mind, from the congregation of St. George's, Venice, in the first decade of this century. Two of our most devout communicants had the spiritual confidence of many ladies of the Venetian aristocracy, and were able to give private spiritual help to their friends across the confessional boundaries.

These friendships and intimacies naturally grow up where the Christian life is bearing its normal fruit of good works. Co-operation in the service of the sick and needy, or—as was the case in Barcelona before the civil war—for the good of our seamen, brings real spiritual contact, alike with those helped and among the helpers themselves. Our wealthier residents abroad—those at least in whom the fire of the Spirit is burning, have shown themselves consistently generous towards the surrounding populations, freely giving both money and friendly sympathy. Such elect souls are universally mourned when they pass on, and the life of the Roman Catholic community is the poorer because these Anglicans are no longer there. They learnt the secret of the Divine requirement. They were known for a spirit of just thinking and fair dealing—“to do justly”; for a habit of kindly generosity and consideration—“to love mercy.” And this was recognized as flowing from the centre of their devotional life, where they “walked humbly with their God.”

LEPROSY IN THE COMMUNITY: THE OJI RIVER EXPERIMENT

By T. D. F. MONEY*

PRINCIPLES OF LEPROSY CONTROL

LAST July there appeared in this REVIEW an article by Dr. Muir, of the British Empire Leprosy Relief Association, in which were set out the leading principles on which more and more anti-leprosy work is being based. Dr. Muir also touched upon the religious and social life of leprosy settlements. No attempt is made in this article to describe the life and worship of the community at the Oji River Settlement. The object here is to give an account of an experiment in applying to a definite area the medical principles so clearly set out by Dr. Muir.

Fundamental to this experiment is an understanding of the words, "leprosy relief" and "leprosy control." If the aim is simply the relief of those already suffering, all resources may be devoted to those individuals who ask assistance, whatever the nature of their leprosy. If, however, the aim is to control (i.e. to bring about a progressive diminution of) the disease in the community, the leprosy problem is looked at not solely from the individual patient's point of view, but also from that of the community as a whole.

Whether the approach to the problem is primarily relief of the individual or primarily control of the disease in the community, individual hardship is inevitable. In the case of the former, when there is room for no more

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cases, then the remainder must go uncared for. The writer has seen a leprous woman lying dead outside a settlement in India for the inescapable reason that the limit of capacity had been reached when she applied. It is not, in most cases, a matter of making room for just one more. There are usually thousands more at all stages of the disease who desire admission. There is inevitably the point at which it must be admitted, "It is impossible to accept this patient."

In a system of control, also, there are those who must go uncared for because to use up on these cases the limited resources available would mean leaving untouched others far more dangerous to the community. In such a system patients are selected for attention according to those principles on which the attempt to control the disease is based.

Ideally, the system of relief should be so complete that the control of the disease is a natural consequence. But in a great part of the world where leprosy is endemic this ideal is not even remotely in sight. Therefore the question must arise of how best to use the limited resources available. In attacking the problem of leprosy control there are certain key points on which forces are concentrated. But it should be realized that the attempt to control the disease in the community does involve the relief of a large number of individuals.

What are the principles of control referred to above? It is not possible here to enter into all those aspects of the problem which must be considered in an attempt to reduce the incidence of leprosy in the next generation. But there are two principles of outstanding importance.

Dr. Muir brought out very clearly that in infection with the bacillus of leprosy both the "soil" (the human body) and the "seed" (the germ or mycobacterium) must be considered. The result of the interaction of these two is variable, so that different types of clinical cases of leprosy are found. At one end of the scale is the abortive case and at the other that in which the

invading organism establishes itself and, in the absence of adequate resistance, forms colonies in the body where enormous numbers of new organisms are produced. Broadly speaking, those at the one end of the scale are not a danger to those with whom they come in contact, while those at the other end are. From this it follows that a concentration of resources on the latter type will be more effective in preventing the spread of the disease than a dispersal of the same resources over all types of case.

The second principle it is desired to emphasize concerns the "soil" in the analogy which has been taken. It is generally agreed that the "soil," which in early years is highly receptive, becomes less so with increasing age. Children are relatively much more susceptible to infection with leprosy than are adults. The second principle is to prevent, as far as possible, contact between children and dangerous cases of leprosy. To quote Dr. Muir : "If it were possible to separate all children during the first ten years of life, leprosy might cease to be a serious problem within one or two generations."

THE NIGERIAN BACKGROUND

How then is the attempt being made at Oji River to carry into effect these and other principles for the control of leprosy? All branches of the work are inter-related, but for convenience they will be described separately. It is, however, necessary first to give some description of the conditions under which the work is being developed.

The Onitsha Province is the area which the scheme aims to serve. This is an area of about 5,000 square miles (approximately the same size as Yorkshire) in Southern Nigeria. Scattered over the Province are the "towns" of the Ibo people. A "town" consists usually of a number of villages which frequently lie away from the roads, being concealed in the forest. Where the choice is between proximity to water or the shelter of the forest, preference is commonly for the latter. The roads are

few by English standards, but good for the country. The people themselves are typically negro, members of one of the larger African tribes, numbering about four million. The dialect and customs and to some extent character of the Ibos varies from "town" to "town." A number of towns may unite to have one Council. However, the dominant loyalty in the Ibo mind is to the family and the "town." There is little or no conception of the tribe as a whole.

For the most part the Ibos live in mud huts, often grouped to form a family compound, which may be surrounded by a mud wall. Many of the people wear only the scantiest of clothing, but there is a tendency to wear more, which, incidentally, gives greater opportunity for the concealment of the disease. It may also be dangerous in a wet and primitive country where it is easy to become drenched, because the importance of avoiding chill in wet clothes is not always recognized. A heavy fall of rain is often associated with a marked drop in the temperature, which adds to the likelihood of chill.

Polygamy, where a man can afford the dowry or bride-price for more than one wife, is the rule. The majority of the people are self-supporting on their land in regard to the bare essentials of life, but they also trade palm oil with the European firms for cloth and enamel ware.

The climate is hot and humid. From November to March there is not much rain, while during the rest of the year it is heavy. Sanitation is not practised to any great extent. Sunlight and the ubiquitous ants may to some extent make up for this. On the other hand, hook-worm disease is rife, which could not be the case were there proper disposal of excreta. Another disease which is widespread is malaria. Yaws is not uncommon, though its incidence is less than a few years ago. This is due to the remarkable effect of certain injections which have been given on a large scale and which are readily sought by the native population. It is questionable whether the diet of the people is properly balanced.

The density of the population varies from 220 to 320 to the square mile in different parts.

This in brief outline is the setting of the problem. Among these people nearly all forms of leprosy at almost any age are to be found. The question is often asked, "What proportion of the population is infected?" There are no records sufficiently reliable for an accurate answer. It is true, however, to describe the Onitsha Province as a heavily infected area and it is a fact of experience that the number of cases greatly exceeds the facilities for dealing with them.

It will be seen that preventive medicine is here faced with many difficulties unknown in more developed communities. An instance of this is that the only means of communication with nearly all patients is the spoken word, as they are unable to read. Another is that a patient may give one name one day and a different one on another. Yet another is that where there are no clothes there are no pockets, and patients' identification papers are thus easily defaced or lost.

THE SETTLEMENT

This is situated with advantage near the centre of the province and has good road communications. It consists of six hundred acres of land, on which are situated the quarters of the European and African staff, the administrative, laboratory, treatment and hospital buildings, the uninfected children's home, the patients' houses and their farms, as well as a number of other mission buildings.

The Settlement is the base for all the work, and from here the staff of the clinics go out with supplies of drugs, dressings and apparatus from the central stores.

It can readily be understood that infectious cases of women and children are the most likely to infect other children. The Settlement therefore aims to provide segregation for as large a number of such cases as possible.

From time to time an infectious case is discovered living in the closest contact with an (apparently) uninfected

child who is dependent on the patient. An example of this is the leprous mother suckling a baby. [It may be noted here that leprosy is not, so far as is known, an hereditary disease.] The worst example, in the writer's experience, of danger to an uninfected child was the case of two children left orphans. The elder was a little girl of about ten years of age, suffering from leprosy in a virulent and infectious form. She came for treatment as an out-patient, but only irregularly. Inquiry revealed that she was caring for her small brother in her village and could only occasionally get away. She declined the offer to take her into the Settlement on the ground that no one would look after her brother. At that time there was no accommodation at the Settlement for uninfected children, and so it was not possible to take in the boy. In this case the early death of the sister and the development of leprosy in her brother are the most probable outcome. It is to meet such cases as these that there is now being constructed at the Settlement a home for uninfected infants and children who are otherwise in the greatest danger of becoming open cases of leprosy.

In addition to those cases in which segregation is highly desirable in order to protect the community, there are also under treatment at the Settlement a number of patients of a less severe type, in whom a quicker and better response to treatment may be expected. These patients are not so dangerous to the community, but the psychological effect on those inside and outside the Settlement on seeing these cases recover is a very valuable one. Furthermore, a proportion of such cases are trained while at the Settlement to take their part in anti-leprosy work. This is a most important part of the scheme.

While the number of out-patients attending the clinics is far greater than could be accommodated at the Settlement, a proportion of these would benefit greatly from a limited course of intensive treatment in the Settlement, such as could not be given at an out-patient clinic. Patients of this nature are admitted for a few weeks to

the Settlement, either to the hospital or to certain houses (reserved for the purpose) according to their condition.

From time to time patients suffering from leprosy become acutely ill, either with "lepra fever" or with some other complication of leprosy, or it may be with some intercurrent disease such as pneumonia or dysentery, or some condition requiring surgical intervention. General hospitals do not accept cases of leprosy into the wards. The hope of these patients is the Settlement hospital. It is almost always overcrowded.

The long-term in-patients are given employment in the Settlement, being graded for work according to their physical condition. They are also given land for farming on their own account. A good deal has been said about self-support in leprosy settlements. It is as well to remember that while the ordinary healthy adult native may be able to support himself and his family with the help of his family, working on his farm to produce the essentials of life, he cannot produce over and above this enough to enable him to buy goods of European origin. It is not, therefore, to be expected that members of a leprosy settlement whose average condition is below par will be able to do much more than to produce for themselves the essentials of life, even if they can do that. Medical supplies, building materials for upkeep purposes, and transport costs, are expenses to which they cannot contribute by their work. The writer knows of no leprosy settlement, in Nigeria or elsewhere, where the production of the patients so far exceeds what is required for their bare maintenance (food) that a contribution to the medical and other expenses mentioned above is possible. It should also be realized that while the more infectious cases are those it is most desirable to segregate, they tend on the whole to be less able to produce for themselves. From this it follows that a Settlement with a high proportion of the more infectious cases is more costly to maintain.

While the adults in the Settlement are employed in farm and other work (carpentry, brick-making, etc.),

the children go to school, where the curriculum includes book-work, craft-work (pottery, weaving, or dyeing), physical development (games and exercises), and, above all, character training.

THE CLINICS

On four days of the week there are held clinics for out-patients. Two of these clinics are held at out-stations away from the Settlement. In the case of one of the others it is more convenient for all concerned that the patients should visit the Settlement. The fourth clinic is also held at the Settlement, and many of the patients have to walk long distances to reach it. It is hoped to move this clinic out into the district it serves, but there are big difficulties to overcome. The clinics offer free treatment. The numbers attending show a continuous increase. In the earlier part of this year the number of cases registered was approximately 3,000. The work of the clinics is the front line in the attack on leprosy. Here the cases are classified, broadly speaking, into those requiring no more than observation, but not a grave danger to the community, and those in need of treatment, and infectious. For these latter the aim is some form of segregation. This may be at the Settlement. If this is not practicable some form of local segregation may be employed. It should be added here that local segregation is a difficult and vexed problem. It already exists among the Ibos in a number of forms, but the results are not altogether satisfactory. Local segregation is being made the subject of study and experiment.

RESEARCH

The clinics form the basis for the study of leprosy in an area. Knowledge of the nature and extent of the problem amongst the Ibos is far from precise. It is of importance to study the incidence of the different types of the disease according to age groups. This was referred to at the International Conference on Leprosy in Cairo

last year. The attempt should also be made to discover whether there are in operation special factors tending to promote the high incidence of the disease. As an instance of this it may be mentioned that there is some evidence that the native does not recognize the early infectious form of the disease, but concentrates on cases which are often less dangerous though more obvious. Further, it is most desirable to discover whether, as has been suggested, the disease is increasing. Thorough investigations into certain aspects of the problem are required as a foundation to future planning.

PROPAGANDA.

Propaganda is of great importance in the campaign against leprosy. Teaching is needed to the effect that leprosy is not an isolated problem but is closely related to the general welfare of the community. Simple instruction on the key points at which attack should be made on the disease is required. Above all, in Nigeria it must be brought home to the Africans that the eradication of leprosy is their concern. European intervention and European effort cannot succeed if the people themselves do not face up to the problem in their midst.

The illiteracy of the people is a difficulty. The method mainly employed hitherto has been by lectures to meetings of catechists, teachers, church members, native chiefs and elders. Nevertheless, this part of the campaign needs extension and could well occupy a full-time worker.

Dr. Muir has written that "in many of the most leprous areas of Africa, India and other countries, treatment in leper settlements alone can *never* control leprosy." In India the Propaganda-Treatment Survey (P.T.S.) system is associated with the name of Dr. Muir. What is written above is a description of an adaptation of the P.T.S. system to an area in West Africa. July 8th is the third anniversary of the admission of the first patient to the Settlement. As the work has developed in the past three

years to a system dealing with over three thousand patients, it has become increasingly evident that this system by itself is capable only of a limited effect on the disease, and that "the leprosy problem is inextricably bound up with many other problems : social, economic and educational." But the work at Oji river goes on in the light of Dr. Muir's further statement that "while it is true that the solution of the former (i.e. the leprosy problem) must in some measure wait for the solution of the latter, yet it is equally true that in seeking to help the leper and control this terrible plague, we may help forward the social, economic and educational condition of backward races."

This article has been concerned with the medical side of the work. A word more must be said. In his paper Dr. Muir wrote of workers in a settlement "as the true spiritual descendants of the Good Samaritan." Such indeed is the ideal. Of this Good Samaritan has been said : "Exteriora etenim largiens, rem extra semetipsum præbuit. Qui autem fletum et compassionem proximo tribuit, ei aliquid etiam de semetipso dedit." *

The work for which Oji river is the base provides treatment for but a fraction of the sufferers in the district. Thousands must go uncared for. And for many of those in the Settlement the marks of the disease are lifelong. There come to mind the words of von Hügel : "I do not believe we shall ever have the Kingdom of Heaven here, not in this world. . . . That is God's level. Utopias are no use." Maybe ; maybe not.

The effort goes on, and upon a hill in the centre of the Settlement patients and staff worship together in a church, the fitting dedication of which is to "Our Saviour of the Transfiguration."

* "While freely bestowing his goods, he offered something more. He who has given tears and compassion to his neighbour, has indeed given him of his very self."—Gregory the Great, *Moral.* xx, 36.

CONDITIONS IN THE WEST INDIES

By H. R. DAVIES*

HOPING to give one of the many views of the conditions in the West Indies I have divided the people into Europeans and West Indians. The Europeans have an English background mostly, and the West Indians have an African background.

The history of both in these Islands goes back roughly to Cromwell's time. It is a history of administration, landowning, and teaching, together with a considerable amount of riches, and rather an easy life, on the European background. The West Indian background is a history of slavery for the greater part of this time, followed by a century of acquiring a modicum of learning, and a piece of land ; life without much money, but not an unpleasant life.

Conditions are very rapidly changing. The West Indian, being a philosopher, does not look back with rancour on the days of slavery. These are past. At the same time it is not easy for him to forget that time of degradation when he would be pushing forward. For he feels, I believe, that those were days lost, and but for that loss he might have been further advanced in the social life of the Islands. At the same time he sees that if it were not for those days he might not have been here at all.

Besides these immediate backgrounds there is certainly one other in the long past history of the European. He is proud of this history and justly so. And to tell the truth he is not eager to take anyone into partnership who in his view is too " hairy about the hocks."

* The Ven. H. R. Davies has been Archdeacon of Tobago from 1932.

There is a growing feeling that the West Indian has a past ; and that if it is a question of counting men's worth by the length of their pedigree the West Indian may find himself more valuable than either he or the European thought. This truth must have been at the back of the mind of the European when he built churches and schools. He may not have understood all that God meant when He said that He "hath made of one blood all nations of men for to dwell on all the face of the earth." But he had faith to act as though he did. Men were thinking along these lines when Defoe cast up Robinson Crusoe on this very island over two hundred years ago. (By the way, Tobago has been my home for more years than Crusoe lived here ; and from my study window I can see the reef on which he was shipwrecked !) When Robinson Crusoe and Man Friday had lived together for some time the great Immortal soliloquised thus : " This [manhood of Man Friday] frequently gave me occasion to observe, and that with wonder, that, however it had pleased God in His providence, and in the government of the work of His hands, to take from so great a part of his creatures the best use to which their faculties and the power of their souls are adapted, yet that He has bestowed upon them the same powers, the same reason, the same affections, the same sentiments of kindness and obligation, the same passions and resentments of wrong, the same sense of gratitude, sincerity, fidelity, and all the capacities of doing good, and receiving good, that He has given us, and that when He pleases to offer them occasions of exerting these, they are as ready, nay, more ready to apply them to the right uses for which they are bestowed, than we are."

The European was all unconsciously, perhaps, giving his companion the opportunity of exerting his faculties and the power of his soul when he began to build churches and schools. The European's carnal mind did not approve of this work, because it seemed a very unsound economic proposition. His carnal mind does not whole-

heartedly approve yet, but his spirit is driving him forward. I have a neighbour who spends his private income lavishly in giving work to hundreds of people. His estate can never repay this outlay. He will sit in the office, where two or three of my erstwhile schoolboys are writing up work and pay sheets, and laugh me and my schools to scorn. "Look at my overseer," he will say. I look into the yard and see a giant. "He can't read or write, and that is the kind of man we want." "You are a hard-boiled business man," I observe. "I am that," he replies with conviction; and thinks me rather clever for saying so.

The European soon found out that education was a mania with the West Indian. He will toddle as an infant to school, and will stay on and on if he is allowed to do so, until he can get his Arts degree, or some diploma. He must have his literary and debating societies, and his teachers' page in the newspapers. He does not tire of seeking knowledge and he is determined to better his opportunities that he may become a full man.

The European was astonished to see the sons of slave parents assimilate so quickly the academic learning of the West. The people became professional men in a generation, and this fact set their teachers thinking, "Do these people possess a power which has been hidden and forgotten?" "Is it possible that this race has a genius of its own which might be developed?"

A seeker after truth might ask such questions, and be told that there might be something in them. "But, my dear fellow, there is no need to worry about them for the next hundred generations." To take such a time limit seriously (or any time limit seriously) is to discourage both the European and the West Indian workers. There is no need to take a time limit, for the erudition of the West Indian is bringing him to the fore faster and faster every day.

Some of us believe that the family and the genius of the West Indian go very far back. It was with

considerable amazement that I discovered there were Africans in high places in the time of Moses. I was looking at the pictures of Moses' Princess, and of an Egyptian Queen, in Marston's book, *The Bible becomes Alive*. When I was in church some time later I saw the face of the Egyptian Queen in a pew beside me. When I got home I looked at the Princess, and found that she was a coloured lady. It seems quite plain, therefore, that whatever the people of this race were a few hundred years ago, and whatever they are to-day, their forebears were helping to rule an empire. It may be asked, "Why cannot the West Indian rule now?" I had the pleasure of meeting the two Commissioners of Education who have just finished a three-years survey of education in the West Indies under the auspices of the Carnegie Institute. Their opinion seemed to be that the genius of the West Indian lies in agriculture, arts and crafts, and not along the lines of administration and mechanical endeavour as exemplified by the European. They rather deplored, if I understood them aright, the administration and the teaching here which is so English that it does not give scope to the African genius.

It is only necessary to recollect for a moment what the background of the European is like. There is a good deal of violence in it. There is a tradition of duty, efficiency, and punctuality, which he can never escape, no matter where, or with whom, he lives. On the other hand, the West Indian has a background here of agriculture. Three days before or after full moon is time enough. He must wait nine months for the new calf. Efficiency in planting does not seem important in the tropics where things grow spontaneously. There is a saying that the European says that he must get his man. The West Indian says, "He has got away already, let him go." Before the critic can condemn the latter he must remember that "God is not asleep."

When the Royal West Indian Commission was taking evidence these two different backgrounds, or outlooks on

life, were often noticeable. A complaint might be made that in spite of knowledge or skill, such and such an administrative post could not be attained by the West Indian. Such complaints could not grasp the truth that the mantle of the master must fall on the disciple who would take up the master's duties.

Some of the discontent among the West Indians is caused by a lack of knowledge of the European background. When the steel workers in England asked for a rise in wages the steel workers here asked for a rise also. When the arbitrator said, "Who are you?" they answered, "We are the stevedores who land the steel-work for the builders." The European makes a similar mistake when he tries to teach a West Indian country school by London Board School methods.

The Education Commissioners, taking into consideration the West Indian genius, as well as his environment, feel that pastoral pursuits, with their attendant arts and crafts, are far more suited to the West Indian than finance and commerce and engineering. These islands can never become industrial centres. Even in agriculture they are too small to compete with tropical continents. Their condition is ideal for the growth of peasant proprietorship, and this is the life which should be aimed at. Village councils could easily be established in a village of small-holders, and through such councils the administrative powers of the West Indian would find an outlet. At present, village life is very badly neglected because there is no villager in authority in any of them. Yet, from the manner in which the many local Friendly and Burial Societies are run by the West Indian it is plain that the capacity to rule is there. The Royal Commission seemed interested in this aspect of the case, to judge from some of the questions asked.

A European administrator can never hope to understand, or to settle, the domestic questions and aspirations of the West Indian. In his domestic relations the West Indian is more patriarchal in his outlook than the

European. He is so near the spirit world as to have a fourth-dimension outlook. The spirit world does not enter very much into the practical European's life, but it does into the West Indian's life. Our dead parents are at rest ; their parents, though dead, still care for their children. If a man walking at night has been accompanied on his way by a dog (not an ordinary dog, " but, gracious me, sirs, it was as big as a calf ") he knows that his father, now something bigger than he was on earth, has kept watch over him. There are evil spirits which cause sickness and trouble. He knows of these things, because mysticism is part of his make-up. The West Indian has no difficulty in reading the Bible, not only because it is the Word of God, but because what it says about the way of the righteous and the way of sinners is true in his own experience. The Kingdom teaching presents few difficulties to him ; and the return of the King, and the setting up of His Kingdom on earth, are just what he would expect. If he has to wait for the King that is as it should be ; for the greater the personage the longer he may keep his audience waiting.

There is a phase of West Indian life which greatly troubles the European. The latter feels that the high percentage of illegitimacy—anything from 60 to 80 per cent.—needs some explanation. What the Royal Commission will have to say on this question who can tell ? They found, rather to their surprise, judging from some of their questions, that there was practically no distinction made in the homes between the legitimate and the natural children. The church may be blamed for not fulminating against this state of things. The bishops and clergy know so many extenuating circumstances that they could not give a verdict which would meet the evidence. There is the patriarchal outlook to consider. There is the ingrained knowledge of the man who lives by the land to be considered. The European with his administrative and industrial outlook—he has to spend much money on the education of a son to take his place, or he has to keep

out of his earnings, those whom his machinery has rendered workless—this European, I say, will find children a burden.

The West Indian, however, with his agricultural outlook has never lost sight of the fundamental law that every person born is a producer. Therefore, children are not a burden but a blessing. And who gives blessings? I asked my neighbour, who is a decent, God-fearing man, why he was not married. He said that he was married, but that his wife had run away. She was “enticed by her family.” (There you are again. What is at the bottom of being “enticed by her family?” The explanation may have its roots in a law which the European knows nothing about). “So,” he said, “I am living with another woman, and God has blessed us, and raised up seed to us.” It is useless for the European to raise his eyebrows. He knows that if a man is prepared to live by himself he must be prepared to face semi-starvation, dirty clothes, no-one to take care of him in sickness, and at the end of it all a fairly poor funeral. As a young man told me, “The parson gave me a bad scolding for living with the woman, but he did not offer to send my breakfast to me.”

The very bad housing conditions predispose the children to leave their uncomfortable surroundings and to set up house for themselves. A little shack is soon put up on the family holding, where a young couple can feel more comfortable than in the old crowded home. Again, among a people who must look on children as a blessing, a woman's value cannot be assessed until she has had a child. The question would be a difficult one to settle in Synod.

I hope I have given an inkling that there are powers in the West Indian which are driving him onward and upward. These powers are different from those which the European sets so much store by. Different as these powers are, the European is being forced to believe that the West Indian did not first receive them in the depth

and darkness of the Congo forest. They may have been hidden and spoilt in that uncongenial environment. It may once have been a talent, bright and shining with use in an age, and under conditions, unknown, or unrecognized by historians. But there it is—a talent gradually being forced from its burial place. It really is a problem of some seriousness to unwrap this talent from its napkin, and to put it out at usury, before the austere man returns to know how much this servant has gained by trading.

THE CHRISTIAN USE OF INDIAN ARCHITECTURE

By G. E. HUBBARD*

GOOD architecture has ever been history in terms of bricks and mortar, and if the present generation of builders is to perpetuate architecture sincerely and honestly, it will do so only in so far as it keeps abreast of the trend of the world-currents of the present day. The characteristic feature of our times is the great and rapid change from isolation to interdependence which is taking place in all the nations of the world. Each nation has something to contribute to the good of all, and one of humanity's greatest needs at this time is to develop a consciousness of a world community. All the major problems of to-day are problems which affect the entire world, and mankind has to be considered as a whole in finding their solution. We therefore need to become world-conscious and to develop a community spirit. Anything that helps to convince humanity of its underlying unity or which helps forward an appreciative understanding of other people is a step towards fellowship among the nations, and in consequence is meeting a present-day need.

If this is true of mankind as a whole, to the Christian it comes as a definite and imperative summons. Within the world community is the Christian world fellowship—a small minority, and yet the greatest influence making for unity which the world possesses. This universal Christian community exists wherever Christians “assemble and meet together.” The times demand that each

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Christian everywhere should allow a sense of this world-wide Christian fellowship to become a conscious reality in his life.

Within the last few years Christians have, by degrees, been growing out of mere parochial thinking, and many are now catching the wondrous vision of a Universal Church. No longer are they content to think of themselves as belonging to a British or to an Indian group of Christians, but are striving to attain to a loyalty and an attitude of mind that will reveal that they are citizens of a universal kingdom.

But now a problem arises. Granting that the Church possesses universal truth, should this truth express itself through universal symbols, or should it take on local forms? In other words, what is the relation of local culture to religion?

In answering this question, we need to be reminded that Christendom no longer means Europe, and that the Christian Church can no longer be identified with any one civilization. In a country like India, the days of the pioneer missionary are largely over. The pioneer missionary, in his praiseworthy efforts to make a complete break with the non-Christian faiths around him, resolutely declined to consider their culture. Hindu architecture, to him, was anathema and only suggested the worship of horrible bloodthirsty false gods. As a result, when he built his churches, it was perfectly natural that he took his examples from his homeland. This has had the effect of causing succeeding generations of Christians to become inoculated in favour of a foreign style for their places of worship as against the highly suitable forms of their own local styles.

It follows, then, that every time a Gothic church is built in India, so the cultural inheritance of the land is being withheld. Surely this is a matter which needs a new and complete orientation by all the missionary societies. When the pioneer missionary first introduced the new faith into Eastern lands, he took with it what

to-day can only be regarded as non-essential accompaniments of that faith—Western dress, Western salutations, Western names, exact translations of Western hymns and services, and so forth. All these indelibly stamp Christianity as a foreign religion, and until Christianity in India becomes Indian through and through it will never be the power that we pray it one day may be. Converts ought not to be confronted with the task of assimilating Christianity through foreign media.

Church architecture can very greatly help in this process of naturalizing Christianity in the various sections of the one world community of Christ. Consideration of the local types of religious buildings is just one way of avoiding unnecessary breaks with a convert's past and of retaining valid religious suggestions from the externals of his former faith. The time has now come for the intelligent recognition of the fact that gopurams, temples and mosques have for centuries been beautiful, enduring and influential elements in India's religious life and, as such, have much to teach us as we plan our Christian church buildings in India. Their form and architecture has been largely determined by climatic conditions. Here in the far south of India it is necessary to secure protection from the sun's heat and glare and to take advantage of the sea breezes which sweep the bottom of the peninsula for the greater part of the year. South Indian temples and other Hindu buildings are invariably designed to meet these conditions. In contrast to these properly-designed local buildings, Gothic churches are wholly out of place. Exquisite though it be, Gothic architecture only belongs to the chilly temperate zone. Its aim is to get the maximum of light and sun for warmth in its buildings. In a fairly hot country like Italy, it is significant that Gothic architecture never really took root—how much less can it hope to thrive if transplanted to tropical latitudes?

It has been part of the writer's joy and privilege to express in actual buildings what he feels he has so in-

adequately expressed on paper. As an architect in Lahore he was entrusted with several church-building schemes, and now, as principal of the S.P.G. Art Industrial School at Nazareth, Tinnevely, all the more important building work of the diocese is under his control—most of it, again, being church building. Every building presents its own particular set of problems, but in every building which the writer has designed for use as a place of worship in India, he has primarily sought to provide a building which will not only be adequate to the demands of Christian worship and service, but will also by its very outlines belong to the people who use it. By way of illustration, the writer now proposes to describe two of his current building jobs—neither as yet completed.

A year ago he was asked to extend the church at the village of Oyangudi, four miles north-east of Nazareth. Here he found a perfect English Gothic church of moderate dimensions which would be in its correct setting on the Cotswold Hills or on the Northamptonshire uplands. His instructions were to retain the tower (of quite good Gothic design) and the nave; to extend east of the chancel arch as a cruciform plan by the provision of transepts and a considerably lengthened chancel; to give the church the highest sanctuary floor in the diocese, and to provide the church with the heaviest columns in the diocese. Much friendly rivalry goes on in church building out here, and the writer would be the last to discourage it. The most interesting of the items received was that dealing with the size of the columns. This requirement assisted the writer very considerably in the discretion demanded of him in dealing with the then ingrained idea of the good people of Oyangudi that the words Gothic and Christian were synonyms. In due course a Gothic design started to rise on the foundations of the new extension. One by one the vast rough-hewn granite blocks began to arrive from the near-by quarries to be dressed up into pillars on the site. In the able hands of the Hindu stonemasons (who had previously

been given their orders about the shaping of the stones) the great blocks quickly began to assume their finished appearance. Mild surprise at once gave place to intense enthusiasm. These were temple columns that the stone-masons were carving ! When the four great twenty-ton monoliths (for the intersection of transepts and chancel) arrived at Nazareth station, the villagers of Oyangudi turned out *en masse*, and with bullocks and themselves hauling on the ropes, the giant stones were dragged to the site over the four miles of rough country roads on corrugated iron sheets flattened out. Enthusiasm prevailed which could hardly have had its equal in England even in those days of enthusiasm in the Middle Ages when the village church was being built.

"The old nave must go," said the villagers, "we want the whole church to be carried out in this style ; it is Indian, it is *our* style, it is *our* village church." An influential villager was sent off post-haste to Ceylon, where many local people have business connexions and wealthy friends, to start collecting for this further extension ; and so the work is proceeding with unabated enthusiasm. Various judicious alterations to the new exterior from time to time have made the building less and less Gothic and more and more Indian and, in consequence, more and more suitable to the climate. Above all, Oyangudi Church looks what it is, a Christian place of worship, and, in spite of its details, does not suggest Hinduism in the slightest. The old Gothic tower will remain on as a quaint reminder of the now-unwanted architecture of the pioneer missionary.

A mile to the south of Nazareth, a very much larger church than that of Oyangudi is slowly rising above the flat, dusty country-side. When completed it will be the chapel of the Bishop's Theological College at Tirumaraiyur. It is big in every way, in its scale, in its details and, one fervently hopes, in the far-reaching effect it is going to have on the future clergy of South India, who as theological students are now worshipping and studying in its

shadow. Begun in August, 1938, the church is still quite in its initial stages although, between the network of bamboo scaffold poles, the features of its design can be discerned without much difficulty. The scheme is dominated by a lofty central tower. Flanking the tower to north and south are wings containing on the ground floor the vestries and on the first floor quiet rooms. The first floor of the tower with its vaulted roof and open-air pulpit looks out to the west over the courtyard, which is cloistered on the north, west and south sides. The sanctuary, on the ground floor of the tower, and lying between the two vestries to north and south, faces into the courtyard which virtually becomes an open-air nave.

When finished, the church of Tirumaraiyur will unquestionably take its place alongside the other great religious buildings in the district. Its local non-Christian brethren, with whom it has so much in common in its design, include the fine temples of Srivaikuntam, Alwartinagari and Tiruchendur. The main difference will be that Tirumaraiyur will look like a Christian Church and the others will continue to look like Hindu temples. Like its brethren just referred to, Tirumaraiyur will show forth a bright gleaming light from the top of the tower by night, and again, in line with temple practice, a great bell will ring out its summons over the heads of the palmyra trees. Stonemasons who have had wide experience in building and repairing Hindu temples are now at work on this Christian church, and it is quite evident that they are taking great pride and interest in their work. The shape of the courtyard columns, cornices, etc., is exactly the same as those to be seen in Hindu temples, with just this difference. Where in Hinduism the various deities are carved in the stonework, here at Tirumaraiyur, Christian emblems, local plants and beasts, and the arms of the various colleges and universities represented by Nazareth missionaries are carved.

Such, then, are but two instances where Christianity is being naturalized with the help of architecture, and

where the buildings speak for themselves in no uncertain tone. One or two cases have occurred in recent years where non-Christian buildings have been copied for use as Christian places of worship. This is a mistake. If sufficient care is taken, a church will always look like a church and will never be mistaken for a non-Christian building, no matter how much it breathes the spirit of its non-Christian brethren.

To us who are in the midst of this new movement, the work is of absorbing interest—and why? Surely it is because local Indian culture is being given both fair play and an entirely new lease of life. Local architecture, hitherto consecrated to “the God whom ye ignorantly worship,” is now being offered to the same God as revealed in Jesus Christ. At Tirumaraiyur, the message of the Christian Church is being passed on, not only in the lecture-room and by Tamil services and music, but also by the architecture of its chapel. As one of those who boldly spoke out at Pentecost, men can say of Tirumaraiyur —“Behold now we hear, every man in our own language wherein we were born.”

When one has once become sensitive to the conception of an indigenous church, it very much offends one's sense of fitness to see a Gothic structure obtruding in an environment graced by the cloistered quadrangles, the curving gopurams, and the columned porticos of a near-by temple. The early Christians avoided any such unhappy results in their buildings when they unhesitatingly borrowed from pagan Rome the external forms of their churches. They boldly went ahead without any fear of confusing the style of their building with the doctrines professed in them. Just as the basilica and the dome were adopted by the Early Church, so the Christian tradition may still be enhanced and enriched by the gifts of every race which it touches.

THE PAROCHIAL SYSTEM IN THE MISSION FIELD

By C. J. STRANKS*

WHEN St. Augustine landed in Thanet, to begin the evangelization of England, he brought with him the church order with which he was familiar on the continent. There, since the early days of Christianity, the unit of organization had been a group of clergy gathered round the bishop and the bishop's church and serving from that centre the whole city and district adjacent to it. But, both in Britain and on the continent, as the country parts were gradually converted and bodies of Christians began to form at widely separated points, this arrangement necessarily modified itself. It became impossible for the head of each of these *familie* of clergy to be a bishop; then, as the number of settled groups of Christians increased still further, the number of secular clergy who could be concentrated at one point grew less. Gradually Christianity settled down into the parochial system much as we have it to-day, each community living its own self-contained life with its own church and its own priest, related in a few things to the wider organization of the diocese with which it shares the ministrations of a chief pastor, but having in reality little to do with those bodies of Christians which make up the neighbouring parishes.

The parochial system did not convert Europe but grew up to minister to it when it was converted. For round about fifteen hundred years this arrangement, in spite of its defects, has served the cause of Christ very well. It insures, as far as any system can do so, that every Christian

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shall be in that close personal relationship with a priest of the church which is the ideal of the Christian ministry. Yet the self-contained nature of each community has greatly increased an unchristian self-satisfaction and indifference to the welfare of others. Parochialism has become a synonym for narrowness of mind. Upon priests the burden has always fallen particularly heavily. Placed very often in a remote country district, cut off from the companionship and stimulus of his fellow priests, dependent solely upon the grace of God mediated through his own prayers to keep his zeal alive, it is no wonder that in every age there have been many failures, even in countries where the ministry is recruited from a stock Christian by tradition and fortified by at least a conventionally Christian atmosphere.

So closely has the parochial system been identified with Catholic Christianity that it was transferred without question to the mission field, so soon as there were enough Christians in any place to justify organization at all. It might well have been asked whether an organization which grew up in answer to the needs of a Christian country, and which was only made possible by generous endowments, was the one best fitted to convert a heathen country where, for many generations, the giving power of the few believers must needs be small. Whether, even now, it is not too late to supplant it by something better, it is the purpose of this article to inquire.

At the first sight the parochial system would seem to be inevitable. If there are Christians they must have a place to meet in and a priest to minister to them, and from this it would seem to follow that the priest would live as near to the church he serves as possible and have a district assigned to him for the evangelization of which he is responsible. Yet need he in these days of rapid and cheap travel be left alone, the sole person responsible for this area? If he need not, then one evil will have been done away with at once. The isolation which even now presses hardly upon the English clergy presses

infinitely more hardly on the native clergy in the mission field. With a shorter spiritual experience behind them than their brethren in Christian lands, they are called upon to deal with larger problems. After a few years' testing as a catechist the worker becomes a deacon, and, if his progress is satisfactory, after a few more years he becomes a priest ; then shortage of men and money insists that he be put in charge of a parish almost at once. It is extremely unlikely that his new church will be self-supporting ; that will be set before him as the goal to which he must attain with as great rapidity as may be. In addition the evangelization of his district will be in his hands, or partly carried out by women workers and catechists under his direction. Should serious difficulties arise he will be expected to refer them to the bishop for solution, but he will not be eager to do this more than he can help for the sake of his prestige among his people. After his ordination examinations are over his only stimulus to study will come from a reading circle, should some keen person in his neighbourhood have organized one ; this will meet once a fortnight or so and, if he can read English, there will probably be a branch of Dr. Bray's Library somewhere in the land to supply him with a book a month.

Now imagine what this is like. Set down in entirely heathen surroundings, pulled toward them by birth, by tradition and by friendship with non-Christians, this last he must keep by all means if he is to have any hope at all of making converts. In his charge he will have a struggling native church, given to finding fault with their priest as people are in every country in the world. Humanly speaking the future of the church in that district depends on his keenness alone. Though his income is small he must find money out of it in some way or other for missionary travelling and paying visits to isolated Christians. The mission, if it has the money, may help him with a small grant for this purpose ; if it cannot do so is he to be greatly blamed if he comes to

neglect the more outlying parts of his parish? His own congregation will be able to do very little in this way. They will have enough to do to keep their present building in repair, create a fund which will provide for large repairs, or possible rebuilding, in the future, give a little help to the varying good works carried on by Christians in the country, and struggle to increase their contribution to diocesan funds, until it covers the amount received from them. The atmosphere in which the native priest is inevitably forced to work is one of perpetual struggle against heathen surroundings, financial difficulties, and the continual sapping of one's courage which comes from slow progress and fewness of numbers. Every one of these difficulties is increased by the parochial system.

In addition to these facts which are common to every country there are the special problems of special fields. Since the writer's experience lies in Japan he may perhaps be allowed to mention a few which are peculiar to that country. Here, in one main characteristic, the parochial system has ceased to function for many years. It is an essential feature of it that every Christian should, unless there are very special reasons against it, belong to the church of the parish in which he lives. In theory should a baptized Japanese remove from one district to another his church membership is transferred to his new parish. But here loyalty, the traditional Japanese virtue, comes into play. In nine cases out of ten he will prefer to keep his membership at the place where he was baptized and continue to receive the ministrations of the priest who taught him his faith. He first thinks of himself as the disciple of a certain teacher and a member of a certain congregation; rather than as a member of the whole body, in the same relationship to its Divine Head wherever his local affiliation may be. So in every city in Japan where there are more than two churches many Christians will pass by the one at their door in order to go to the one at a distance. A missionary of great experience

in Japan once gave it as his opinion that if all the churches in Osaka, for instance, were in one street like the picture palaces, it would make no difference to their congregations.

So we are faced with this question. Are we to persist in forcing the parochial system on a young native church because it is successful in Europe and we are used to it there? or are we to admit that it is wasteful of men and money, that it puts a greater burden on both priest and people than they can well bear, and then begin to look for some other arrangement which will have the advantages of the parish without its drawbacks?

For the sake of clarity let us postulate a city in which there are four churches, St. Matthew's, St. Mark's, St. Luke's, and St. John's†. St. Matthew's is the original church of the district and it has a fifty-year tradition. At later times St. Mark's, St. Luke's, and St. John's split off from it. Each of these began as a preaching room opened to evangelize a certain area. St. Matthew's, if it dispensed with all its workers except the priest, could be self-supporting. It has got to this stage because some small endowments have accrued to it during the course of the fifty years. St. Mark's pays two-thirds of its priest's salary, St. Luke's a little over half, St. John's has not yet managed to raise a third. These churches serve the whole city and a good part of the surrounding country. All of them have their members scattered over the whole area. They each have a paid woman worker attached to them and two of them have either a catechist or a deacon to train as well. St. Matthew's has a total membership of about two hundred and fifty, St. Mark's two hundred and St. Luke's and St. John's about a hundred and fifty each. So there are four priests, two men in minor orders, and four women workers, to attend to the spiritual wants of seven hundred and fifty Christians and engage in whatever missionary enterprises are open to them throughout the city. It is obvious that even in England and America where the average of

† These figures are a fair average for most of the large cities in Japan.

wealth is much higher than it is elsewhere, seven hundred and fifty Christians could never hope to maintain ten workers and be responsible for the upkeep of four buildings ; but in a poor country, where the numerical increase of the church is slow, the day when it can be genuinely self-supporting is very far off. Unless the native church is to remain a subsidized weakling for the next hundred years, or be presented with a large endowment from the churches in Christian lands, a course which is objectionable in every way, some system other than the parochial one must be found to minister to the faithful and convert the heathen.

Let us see what this different organization might be. To begin with, all the four parishes we have just mentioned would be turned into one, St. Matthew's, the oldest and most central, becoming the parish church. All the Christians of the new district would have their registration there and would at once gain the added confidence which comes from membership in a large rather than a small body. One priest, the two men in minor orders, and one woman worker would be transferred to St. Matthew's, thus giving that church a staff of four men and two women. The three former parishes which have thus been denuded of their workers would none the less retain their church buildings, which would be used for services supplementary to those at the parish church. There would naturally be a residue of people in each of the three districts who because of age, or infirmity, or hours of work, would find it difficult to attend St. Matthew's at all regularly, even on Sunday. For these one Celebration and one other service, preferably of a simple, missionary kind, would be provided. This of course would necessitate each of the two priests celebrating twice each Sunday, but this would not be any great burden. On weekdays there would of course be a daily Celebration at St. Matthew's and one Celebration a week in each of the other churches. In this way each of these would remain a live centre of church life and a point for

expansion as the work of conversion proceeds, but they would be branches of the stronger growth rather than little saplings struggling on their own. The two young men in minor orders would take their turns in saying matins and evensong and, assisted by the women workers, would take charge of the Sunday Schools, though it should not be impossible for one of the priests to pay these a visit from time to time.

With this arrangement two priests and two women workers have been set free for work elsewhere. The combined parish, with only its present income, would be able to pay both its priests in full and one of its catechists. It would still be left with the salaries of both women and one catechist to raise in future, and until it could do so, money from abroad would have to be found to support them; but this would be a much more manageable thing to face. Could it dispense for a time with one of its church buildings and meet in the house of a parishioner in that district probably the other salary could be raised at once. Finance will all be dealt with from the central church, which would receive the collections and monthly offerings of its district churches and in return be responsible for their wants. Just in the same way there would be one parochial church council elected by the whole body of communicants and caring for the whole parish, though particular members might be given special responsibilities for the district churches.

Under this scheme the clergy would be brought together to stimulate and help one another instead of being left to eat their hearts out in isolation. The companionship gained would be cheaply bought at the cost of the travelling involved. It would in all probability be less than half that which every clerk in their district did each day between home and the office. It would most likely be found that a small parish car annihilated distance more effectively than other means. The rector of the central church would gain experience in organization and in the handling of workers which would be of untold

value to him if he were called to the episcopate later on. A sad lack in many of the native churches at present is that they offer no opportunities of testing and training the men who are likely to become bishops later on. Bishoping, like swimming, has to be learned under peril of death.

Here is a perfectly workable norm of church growth. The large central church with its satellite churches at strategic points, none of which would be allowed to break away until they were able to find salaries for the necessary staff of workers and undertake all the duties of a central church. None of the advantages of the parochial system would be lost, for the people would still be in as close touch with their clergy as ever and the district churches would be as effective nerve centres for the evangelization of their respective neighbourhoods as they are now ; but the isolation and the crushing financial weight of an organization which evolved, in its origins, to meet the needs of whole communities and yet here is supported only by tens or hundreds would be done away.

So far we have only been considering the cities, but in any land where there are modern travel facilities the same system could be worked as effectively in the country. The central church, situated in the provincial town, would be staffed with priests and other workers sufficient for the district assigned to it. In the country a car would be an essential. As Christians are more scattered in the rural areas there would necessarily be more reliance on the laity of each little group for carrying on the women's meetings and the Sunday Schools and similar activities, and, since they would as a rule be smaller in size and poorer than in the towns, these country churches would be more likely to meet in private houses than in buildings of their own. Yet this need not alter the main arrangements at all. There would still be the central church, where all the believers in the district have their registration, it would have its own fully developed life in which

every member, whether living near or far, would have his privileges and the smaller district churches existing as outlying branches of the parent stem. Or, to adopt another metaphor, the head and heart would be at the centre but the nerves and blood supply would extend through the local churches to the extreme limits of the organism.

It is not too much to say that in any country in the world where the evangelization of the heathen is still the church's main task the parochial system is a huge burden both to the clergy and the people. It is not indispensable. In very few countries is it a spontaneous growth from the necessities of the situation, it has been imported by missionaries who naturally preferred the church order with which they were most familiar. Neither is it essential to catholic discipline. If because of sparseness of population, or the great distances between groups of Christians, or difficulties of travel, the plan of central and district churches which has been suggested is not altogether suitable for any particular country it ought not to mean that nothing can be done. Each land must think out its problems in the light of its own needs, never hesitating to develop a system peculiar to itself if its needs are peculiar.

We owe it to those who contribute to our support to see to it that not one single penny of their money is spent in propping up inefficiency merely because the same thing has less inefficiencies elsewhere. For one thing is certain: if the parochial system is retained, the day when most native churches can be self-supporting is a great way off.

THE SERVANT SONGS OF ISAIAH

By A. W. PARSONS*

III—THE SERVANT AS DISCIPLE AND MARTYR

THE third of these Songs of the Suffering Servant of Jehovah is in *Isaiah* 1, 4-9.

4. The Lord God hath given me the tongue of them that are taught, that I should know how to sustain with words him that is weary : he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught.

5. The Lord God hath opened mine ear, and I was not rebellious, neither turned away backward.

6. I gave my back to the smiters, and my cheeks to them that plucked off the hair : I hid not my face from shame and spitting.

7. For the Lord God will help me ; therefore have I not been confounded : therefore have I set my face like a flint, and I know that I shall not be ashamed.

8. He is near that justifieth me ; who will contend with me ? let us stand up together : who is mine adversary ? let him come near to me.

9. Behold, the Lord God will help me ; who is he that shall condemn me ? behold, they all shall wax old as a garment ; the moth shall eat them up.

We have seen the Servant as Teacher and Missionary and then as Prophet and Pessimist. Now we see him as Disciple and Martyr. It is a striking portrait of one who exercises a gentle ministry and yet meets with fierce opposition. He seeks as a disciple to learn the deepest truths in order to use them for the gentlest purposes, but he meets with intense resistance.

It is the way the Master went,
Should not the servant tread it still ?

Too often in history the keen thinker has not been fully appreciated until after he has been crushed by the world's dullness and stupidity. Too often the true glory of the prophet has begun to dawn upon his fellow men only when his long life of martyrdom has come to a cruel close. Well might the Master weep over the Holy City that

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killed the prophets and stoned them that were sent unto it. This came to our Lord with overwhelming force. (*Luke* xiv, 41-44 ; *Matthew* xxiii, 34-39.)

Our hearts condemn us as we read here of the Servant's preparation for faithful work and especially for the proclamation of Glad Tidings.

The Lord Jehovah has given me the disciple's tongue
To know how to sustain the weary with words.

Behind the prophetic speech there is something more than the natural ability of the orator. There is *the disciple's tongue*, the utterance of one who has gone to school with God. James Gilmour of Mongolia wrote to a friend in England who was being educated for the Christian ministry : " I'll give you a text which I think peculiarly suitable to you now as a graduate, *Isaiah* 1, 4, ' The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.' I like to dwell on this text. Learning should not make deep sermons, hard to be understood ; on the contrary, it should all be employed to make the road simple and clear. Forgive me for exhorting you so, but I can't refrain from it when I think of the many learned men I know at home and here who employ their learning in giving learned sermons ; *not* in making the way simple and plain." The note in *Israel After the Exile*, Clarendon Bible, O.T. IV, is helpful. It is as follows : " *They that are taught*, i.e. disciples, like the Twelve, learning their lesson from their Master, and going into the country to deliver it (note the repetition of *taught*). The text in the latter half of the verse is doubtful, but the R.V. (with marg.) gives the sense." Dr. Moffatt translates : " The Lord, the Eternal, has given me a well-trained tongue, that I may rightly answer the ungodly ; morning by morning he awakens me to learn my lesson, and never have I disobeyed, or turned away." Those who would teach and comfort others must go to school with their Master. They must have the disciple's heart that they may gain the disciple's tongue. They must be *His* disciples, and the word means followers, scholars or learners.

In verse 5 we have a *distinct acknowledgment of the daily revelation*. The ear of the disciple is opened every morning to catch the new message. Ministers and missionaries are usually thought of as speaking persons. Lax of Poplar tells us in one of his books of a visit he paid to a costermonger who had lost his voice by laryngitis: "Thank ye, sir," said Billy's wife as they came down the stairs after the visit: "I know'd you'd be sorry 'cos ye're like Billy. *Yer both gets yer livin' with 'ollerin.*" We must not be always talking. We must learn to listen. We must guard our "Quiet Times." I remember once hearing a remarkable testimony at the Keswick Convention. A lady stood up and said: "I kept asking God for something for years, and one day I stopped in my prayer and God seemed to say: 'Why don't you stop shouting and listen to Me?'" We must have the ear of the disciple. We must be willing to say at all times: "Speak, Lord, for Thy servant heareth." We must learn in our hours of prayer and Bible study to cast our own weariness upon God so that we may be able to speak to others a word of quickening, reviving and sustaining power.

How harshly the world received the Suffering Servant of Jehovah! He passes out of that calm region of meditation and communion with the Lord God into the world's battlefield and there meets opposition that is sharp and even brutal. It is often so in Christian service. As Christ met the demoniac boy when He came down from the Holy Mount, so this disciple goes forth from the quiet hour to face noisy opposition. "I let them lash my back, and pluck my beard out (see *Nehemiah* xiii, 25). I never hid my face from shame and insult." He does not quail, however, and his unflinching temper has grown out of calm reflection in the Presence of God. I think it is a law of the spiritual life that the thought that comes in our quiet times—the vision that is from above, stands the test of controversy and the strain of modern life.

Two other thoughts before I introduce the last of these songs, which is the greatest passage of all and which, by

the courtesy of the Editor, I hope to study with you in the next number of this REVIEW. It is my growing conviction that the man who really serves God to-day is the man who gives his back most readily to the smiters, or, in other words, having deliberately counted the cost, chooses the service of the Lord as the supreme good. Such a man must often be willing to set aside the popular standards of success and even be prepared to be what the world calls a failure. The Servant of the Lord must be ready to set his face like a flint. Stupid misrepresentation—even vile abuse—must not put him to shame. That is the first thought. The second is this: We have here *the unconquered confidence of true faith*, verses 8 and 9. (*Moffatt*). “He who will vindicate me is at hand; who dare oppose me? Let him draw near. The Lord, the Eternal, He will help me; who then can worst me? They shall all go to pieces like a robe, consumed by moths.” There we listen once more to that great cry: “If God be for us, who can be against us?” A faithful servant of Jehovah—a faithful nation—can stand alone. Isolation from his fellow men “for God’s sake and the Gospel’s” will only drive a man closer to God.

The last of these great passages is in *Isaiah* lii, 13—liii, 12. Canon Kennett writes: “These passages of *Isaiah* which speak of the ‘Servant of the Lord’ of which the greatest and most familiar is *Isaiah* lii, 13–53, are generally regarded as the climax of Old Testament prophecy. The passage just mentioned,” he continues, “has so many contacts with what Christians believe concerning the Christ who suffered for our sins and rose again for our justification that it would not fail to attract the attention of Christians.” He also recalls the words of Delitzsch that this passage looks as if it might have been written beneath the Cross upon Golgotha, and was illuminated by the heavenly brightness that streams from *Psalms* cx, 1: “Sit thou on my right hand.”

By way of introduction to our concluding study we may note that the Messianic interpretation of this Song was

universally acknowledged by the Jews until the time of Aben-Ezra about A.D. 1150. It was regarded as indispensable by the Christian Fathers. It was only under the pressure of Christian controversy that the later Jews abandoned the traditional interpretation and applied the prophecy (1) to Jeremiah, (2) to Josiah, (3) to the people of Israel. Our Church has declared her judgment by appointing this chapter to be read as a proper lesson on Good Friday both in the Old and New Lectionaries, and in the Old Lectionary also it is appointed for the first Sunday after the Epiphany. Liddon in *The Divinity of Christ* calls it: "The richest mine of Messianic prophecy in the Old Testament."

We do not know how the prophet was led to write these wonderful words. Perhaps he was led to do so by the sufferings of Jeremiah or of some other known or unknown Servant of God. The passage remained an unsolved enigma until there arose One who calmly said: "This day is this Scripture fulfilled in your ears." In the earliest Christian preaching our Lord is identified with the Servant 'of the Lord in the Book of Isaiah. In *Acts* iii, 13, we read: 'The God of our Fathers hath glorified His servant Jesus," and in iv, 27: "Of a truth in this city both Herod and Pontius Pilate were gathered together against Thy holy servant Jesus." The same identification is involved in the account of Philip and the Ethiopian eunuch. As we have already noticed, the place of the Scripture which the eunuch read was the fifty-third chapter of *Isaiah*, and, beginning from that Scripture Philip preached unto him Jesus (*Acts* viii, 35). This identification runs through our Lord's whole ministry, from His baptism, in which the Heavenly Voice spoke to Him words applied to the Servant of Jehovah in *Isaiah* xlii, 1, to the last night before His death, when He applied to Himself the mysterious saying (liii, 12): "He was numbered with the transgressors" (*Luke* xxii, 37).

This Song of the Suffering Servant begins in *Isaiah* lii, 13, with the announcement that the Sufferer, in spite of His sufferings and death, shall achieve His purpose: "Behold

my servant shall deal prudently and prosperously." The word in the original means the wisdom that meets with the success it deserves. Moffatt translates: "Behold my servant yet shall rise, he shall be raised on high." The meaning is that though the Servant may seem to take a strange way to win success it will be a wise way. He shall gain what He seeks. His life shall illustrate the truth of St. Paul's words—words which this age needs to be taught afresh: "The weakness of God is stronger than men and the foolishness of God is wiser than men."

The kingdoms of the earth go by,
In purple and in gold;
They rise, they triumph and they die,
And all their tale is told.
One Kingdom only is Divine,
One Banner triumphs still,
Its King a servant and its sign
A Cross upon a hill.

The prophet then goes on to speak of the world's amazement at the sight of a Suffering Menial. Many are astonished. Kings are struck dumb at the spectacle. This reception by the world of the Crucified Saviour was fulfilled in the early days of Christianity. "The Word of the Cross" (1 *Corinthians* i, 18, R.V.) met with contempt, amazement and persecution. "Unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them that are called both Jews and Greeks, Christ, the power of God and the wisdom of God."

In *One Increasing Purpose* the novelist, Mr. A. W. M. Hutchinson, tells how his hero was astounded and amazed by something that old Yeoman, the furniture maker, said to him in response to his remark: "Artists express themselves in colours, in words, in stone; well, I don't see why a man can't express himself in wood," and old Yeoman replies: "In wood? It hath been done, sir; ay, mightiest expression of a man ever the world knew hath been in wood." "What, Yeoman?" he had asked. And then the astounding answer: "Sir, the Cross of Christ."

(*To be concluded.*)

LES DOSSIERS DE L'ACTION MISSIONNAIRE

Review Article by G. W. O. ADDLESHAW*

PÈRE CHARLES is a brave man ; he has dared to coin a new word for the French language and to persist in its use after it has been rejected by the *Académie Française*. But his wit enables him to score some good points over that venerable institution for the hard treatment it has meted out to his child. The word is *missiologie* and it is meant to provide an equivalent in French for the German *missionswissenschaft* ; its English form is presumably missiology.

The word stands for a special branch of Christian learning. Père Charles defines it both from a theoretical and practical point of view. Theoretically it denotes the scientific treatment of the Church's missionary work. Practically it is a science embracing all departments of knowledge and bearing on Christian missions, including not only the theology of missionary work and the study of its history and methods, but also such independent sciences as ethnology, colonial law and administration, comparative religion, sociology and educational theory. All these missiology embraces under one principle and places at the disposal of the missionary to help him in his work.

To provide a manual of missiology is the aim of Père Charles' book, now brought out in a new edition ; one might almost call it a *Summa* of the various branches of knowledge bearing on Christian missions. The style is eminently readable and there is a refreshing absence of sentiment and jargon ; the writer's caustic wit is a

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Les Dossiers de l'Action Missionnaire, Manuel de Missiologie. Par le R. P. Charles, S.J. Vol. 1, Fascicule 1-111. Editions de L'Aucam, Louvain, pp. 354.

perpetual delight. It is to be published in instalments ; so far three have appeared, and they are taken up mostly with the theology of missions ; the succeeding numbers will contain sections on the whole history of missions, the present situation and the outlook for the future.

English readers may be put off by the writer's strictly scientific approach. Partly this is determined by his aim, the provision of something which will help leaders of study groups and assist individual research. But it also arises from his insistence on the need of such a scientific treatment of missionary work. He argues that it is useless for the Church to rely solely on the inspiration of the Holy Spirit or the common sense and experience of individual missionaries. Missionary work must be tackled professionally with properly trained men. He points out that such a creative age of missionary endeavour as the Counter-Reformation produced missionaries in a S. Francis Xavier or a Roberto de Nobili, who had made elaborate studies of missionary methods, and writers like the great Carmelite, Thomas à Jesu, who produced the first scientific work dealing with missionary problems.

The theology of missions is treated under four headings, the formal, material, efficient and final causes of scholasticism. The formal cause of missionary work is found to be neither obedience to Our Lord's command at the end of St. Matthew's gospel nor even love of souls—for these do not adequately explain the special phenomena of missions—but something which arises out of the nature of the Church as the mystical body of Christ. As a living organic body it is natural for it to expand and embrace all peoples. The formal object of missions is thus the desire of the Church to be truly catholic, to be the whole Christ, to build itself up in every land where it does not already exist, to create in heathen lands what the writer calls an *établissement de salut*.

This basing of the Church's missionary work on its being as the mystical body of Christ, is peculiarly modern and will certainly come new to English readers. The

idea is worth a considerable amount of thought and the writer draws from it several important conclusions. Since the expansion of the Church is the function of the whole body, some form of missionary work is a matter of obligation for every baptized person. It flows quite naturally from their profession as Christians ; all must share in what belongs to the life of the whole. The distinction between a missionary and non-missionary country is not determined by the depth of Christian devotion, but by the presence of the visible Church. The writer points out that there is much more real Christianity in Chota Nagpur or the Cameroons than in many a cathedral city or holiday resort in Europe. But the former are missionary countries because the Church is not yet functioning there as a complete and finished thing. This is the final cause, the terminus of missionary work, the existence of the visible Church, functioning in every department of its life, with its ministrations open to all, and accepted as a normal part of the life of the community. When the Church in any country has reached this stage, it has ceased to be "missionary" ; for missionary work belongs to the childhood of the Church. It has now grown up ; the Church is established. This is not to say that its work is done ; before it lies the task of sanctifying souls, of fighting sin, which will last till the end of time.

Such is the main theme of these first numbers, the idea of the expansion of the Church as the subject matter of the theology of missions. Under the material cause he examines the attitude of the expanding Church in the face of non-Christian peoples and cultures. Under the efficient cause he discusses the methods which the Church adopts as it is being built up through the spirit of Christ.

The book has a bad blemish. Its treatment of non-Roman missions is inadequate and unfair ; though it must be admitted that the writer's remarks on them make amusing reading. Still, we do not all think of missionary work in the light of philanthropy or as means

of furthering the influence of western business and democratic ideals, like the President of the American Board of Missions who declared that "Men desire more comfort, when the Gospel has entered into the mind." The writer has signally failed to grasp that burning love of Our Lord which has inspired non-Roman missions, or the solid patristic learning out of which such Anglican missions as the U.M.C.A. grew. All this is a pity, as it will militate against the use in England of what is quite an invaluable piece of work.

REPORT OF THE CONFERENCE ON THE TRAINING OF MISSIONARIES

The Conference was mainly concerned with the preparation of men for work overseas, and in particular of ordained men or ordinands, though teachers and doctors were by no means forgotten. All too little, in many cases nothing, is done for such men before they go abroad to prepare them for those aspects of their work which distinguish service abroad from service at home. This is no reflection on the Theological Colleges, for their proper work is to give men a general training in theology and pastoralia such as is necessary for ministry anywhere, and it is recognised that there is no possibility of adding more subjects to their curricula. Some post-graduate, post-theological college course is needed. Secretaries of nearly all the missionary societies met with representatives of the theological colleges and with members of staff from Selly Oak and other missionary colleges to discuss this problem. Preparatory arrangements had been made at Edinburgh House, memoranda for each speech were prepared and circulated beforehand, the staffs of the Selly Oak Colleges had given much thought to it during the previous three months, and the Madras Conference furnished us with a cartload of recommendations to encourage us. Dr. Edward and Mrs. Cadbury invited all the delegates as their guests, proving once again not only their wonderful generosity but also their keen sense of the vital issues involved in the missionary work of the Church.

The case for specific missionary preparation was made by Mr. Godfrey Phillips, Professor of Missions at Selly Oak, on three grounds. The first was that the man who goes abroad needs to think out his theology in relation to another world religion and to a non-Western sociological background. He needs to learn "exactly why and on

* Held at Woodbrooke, Selly Oak, April 21-24, 1939.

what terms his evangelistic activity is to be extended to the spheres of education, healing and social welfare. He must understand the principles underlying the relations between missions and governments." The second was that there are certain technical subjects which require attention, namely Phonetics, Linguistics, Moral Hygiene, Book-keeping, Care of Health in the Tropics, to mention five only. The third was that there is often need for definite spiritual preparation for the missionary's life. All these points and more were discussed, some (notably the subject of Church History and Missions) being treated in separate speeches, and the result was a general agreement that the opportunity for preparation along these lines must be provided if possible. The period of preparation would have to be not less than six months. The whole question was brought within the bounds of practical politics by the offer by Dr. Edward Cadbury of a site and a building for a College in Selly Oak, provided that the Missionary Societies would co-operate in order to make it an inter-denominational or Union College. Such an offer literally flabbergasted the delegates, and for many it meant a dream almost come true. At all events, there being general agreement as to the need for training, it is now more possible than ever before to envisage the provision of it. There are many problems ahead, different for each Society ; this is not necessarily the only possible way to meet each Society's need, but there is little doubt that if such a College comes into being it will fill a gap for all Societies. Moreover, it should prove to be a useful centre for men who are on their first furlough, who want to go further with their training in the light of experience on the field.

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REVIEWS

A HISTORY OF THE EXPANSION OF CHRISTIANITY. By KENNETH SCOTT LATOURETTE, D.D. Eyre & Spottiswoode. 18s. Vol. I. The First Five Centuries.

"I am not acquainted," says the Dean of St. Paul's in his preface to Professor Latourette's remarkable book, "with any book which attempts to survey in so detailed a manner as this the whole of the Christian era and the whole world in so far as it has been touched by Christianity." The task which Professor Latourette has undertaken is indeed both vast in scope and intricate in detail, and this—the first of several volumes—for which the available material is presumably less overwhelming than for those dealing with later periods—is the result of immense research. It brings the story of the growth of the Church down to the year 500 A.D., when "by far the majority of the population of the Roman Empire had become professedly Christian."

Professor Latourette's method in tackling his great subject is significant of these times. He is the "scientific historian" both by training and by choice; throughout he sees his subject as a series of mighty and challenging questions to which he seeks the answer by tracing carefully—as far as the material available will allow him—causes and effects. What, he asks, was the Christian faith at its inception? Why did it spread, and by what means, and into what kind of world situation? Above all, what were the effects of Christianity upon its environment in that era of the decay and final collapse of the Roman hegemony? And to what extent was the Faith itself affected by the ideas and conditions, both religious and social, of the Græco-Roman world into which it went forth?

Obviously a complete answer to all these questions from the available evidence is impossible; yet Professor Latourette marshals an almost overwhelming abundance of facts, the cumulative effect of which is impressive. The decay of the old religion, the inadequacy of the old philosophers, the syncretism consequent upon the cosmopolitanism and flexibility of thought in the Roman Empire, all combined to create a field favourable to the growth of that seed whose fruit seemed alone able to satisfy the religious and moral hunger of mankind. Yet Professor Latourette is well aware that the Christian Faith was not then, and is not now, dependent merely on external circumstances for its existence and its growth. He writes not only as a scientific historian, but as an experienced Christian

who has played his own part in spreading the Faith he writes of with such relentless objectivity. His own deep conviction of the essential uniqueness of Christianity is summed up in a remarkable paragraph at the end of his chapter on the "Reasons for Ultimate Success."

"The more one examines," he says, "into the various factors which seem to account for the extraordinary victory of Christianity, the more one is driven to search for a cause which underlies them. It is clear that at the very beginning of Christianity there must have occurred a vast release of energy, unequalled in the history of the race. . . . That burst of energy was ascribed by the early disciples to the founder of their faith. Something happened to the men who associated with Jesus. In His contact with them, in His crucifixion and in their assurance of His resurrection and of the continued living presence with His disciples of His spirit, is to be found the major cause of the success of Christianity. . . . In the impulse which came from Jesus is the primary reason for that strength which attracted Constantine, for that vitality which enabled Christianity, in the keen competition among religions, to emerge the victor, and for the vision of a fellowship of disciples which led to its organization."

MARY MOORMAN.

TOWARD A LITERATE WORLD. By FRANK C. LAUBACH, Ph.D.
World Literacy Committee of the Foreign Missions Conference
of North America. \$1.75.

The present campaign for literacy associated with the missionary movement provokes three questions which demand a clear answer. First, what are the benefits of literacy to the illiterate? Secondly by what methods are the illiterate being taught to read? Third, what is the relevance of literacy to the building of the Christian Church? It is in the hope of finding answers to these questions that one opens Dr. Laubach's book, for he has achieved fame for his work for literacy, and he of all men ought to be able to answer them. He is indeed an "evangelist of literacy."

Knowing the harm which the printed word can do to untrained minds, and the danger of giving the Bible without the fellowship of the Church to primitive peoples, and calling to mind wise and homely peasants, living very near to our Lord, who could neither read nor write (Mr. Gandhi has expressed his fear that reading in India may become a substitute for thought and meditation), one needs to be assured of the case for literacy, or rather that it should be developed *wisely*.

Toward a Literate World goes far to reassure us. Though here and there a doubt may flit across the mind, Dr. Laubach's loving enthusiasm

disperses it with a smile. "If we supply a newly literate man with the type of reading matter that will improve his health, increase his earning capacity, enhance his social usefulness, enlarge his world vision, we are doing for him more than though we offered him a gold mine." That is to say, in the world as we know it, literacy is a necessary step to fullness of life. More than that : guided by loving and devoted teachers, the literacy campaign can be a means of lifting those who know themselves to be at a disadvantage into the fellowship of the Gospel.

As to the method, this naturally differs in different language areas, but Dr. Laubach maintains that lessons and teaching methods which fit the minds of children are not suitable to adults because the child has to build his vocabulary as well as to learn to read, while "the illiterate man already possesses his vocabulary and has only to learn how his vocabulary looks on paper." Where the spelling of a language is phonetic a keyword of several syllables is used as a starting point, from which other words are built by using the component syllables. Such a word is *malabagna* in the Maranaw language, and from that starting point the pupil is taught to read forty-eight words in his first lesson. Abundant examples are given of the working out of this method in several languages. In many cases it is supplemented by the picture-word method.

Probably Dr. Laubach would consider an answer to the third of our questions beyond the scope of his book : at any rate no answer is given. And yet if the literacy campaign is to be an integral part of missionary work, it must become more than an enthusiastic experiment in philanthropy and social education. We must find out how literacy can help men and women to take a fuller part in the life of the worshipping community ; how, that is, it can be used to develop man's capacity for worship. It would be an enthralling task to see how first lessons in literacy could be associated with the worship of the Church.

E. R. M.

PARTNERS : THE UNIFIED STATEMENT, 1939. Press & Publications Board. 1s.

This is a really thrilling statement. Edgar Wallace is said to have written a thriller of 80,000 words in sixty hours, and received £4,000 for it.

The *Unified Statement* this year is not the combined efforts of different area committees, but largely a brilliant, comprehensive statement drawn up by Canon Campbell, Secretary of the Missionary Council, in about sixty hours. While he will not get the remuneration of Edgar Wallace, he deserves an equally wide reading public. Every parochial councillor and church worker should read this

book. It is full of sound sense, prophetic vision, and has many excellent quotations from bishops overseas. It should produce many "Heralds" for the great campaign to prepare for the visit of the bishops in 1940. Its title, "Partnership," points to the reorientation of the Anglican Communion. Just as Galileo and Copernicus created a catastrophic change in the thinking of the world by showing that the earth was not the centre of the universe and round it the sun went, but on the contrary, the earth was only one of the planets revolving round the sun, so the Anglican Communion does not revolve round Canterbury, and the Church of England is only one part of the great federation of autonomous churches in the great Anglican Communion.

Chapter 10, on "Co-operation and Unity," is of great importance. The quotations from the Madras Missionary Conference reveal the passionate appeal of the younger churches to the older churches of the west, not to drift in the matter of reunion, but to give a lead in the path of that union for which our Lord prayed. This is a book which every English Churchman ought to read.

NORMAN TUBBS.

THROUGH TRAGEDY TO TRIUMPH. By BASIL MATHEWS.
Edinburgh House Press. 160 pp. Price 2s.

Four years ago Mr. Mathews planned to add a book on the world mission of the Church to those with which he has enriched missionary literature. But he decided to wait, and his readers will be glad that he did so, for by waiting he has given us a finer book than would have been possible in 1935. In the intervening years the issues have become sharper, and the need for such a book addressed to the ordinary church-goer is still more evident. It is closely related to the International Missionary Conference at Madras, not in the form of a report, but as an interpretation related to the world crisis.

The tragedy which menaces the world could be seen in its stark reality when delegates from China and Japan, India and the Near East conferred with representatives of European nations which had so recently stood on the brink of war. But they looked at the evil in the context of the Gospel, and seeing the Lord present and active in His Church, they recognized that triumph is assured. Since the world crisis is ultimately a crisis in the soul of man, the book raises many questions which penetrate to the depths of the individual mind and will. Some of these appear in the numerous quotations from other writers which the author's wide reading has enabled him to select for his purpose. This small book has real value in the present situation.

R. E. DOGGETT.

THE GOSPEL IN THE WORLD : A Restatement of Missionary Principles. By GODFREY E. PHILLIPS, Professor of Missions, Selly Oak Colleges, Birmingham. Duckworth, London. 252 pp. 5s.

Professorships of Missions are new things in England, and Mr. Phillips's book shows how much help they can give not only to missionaries or those preparing to be missionaries, but also to the churches at "the home base" generally. He has provided us with a thorough and also very readable textbook on the theory and practice of missions, a book which stands to Kraemer's *The Christian Message in a non-Christian World* somewhat as Professor Jeans's *The Stars in their Courses* stands to one of his full-size treatises on cosmology.

The first six chapters deal with those questions of faith and theology which determine our view of the Christian message ; another five chapters show the relevance of that message to different great religious groups, and here Mr. Phillips has wisely given no less than two chapters out of the five to animism in the broad sense of the word, of which, for instance, there is so much in India ; and he discusses carefully the special problems of evangelism and church-building among animists. The five last chapters discuss briefly the governing principles of the main forms of modern missionary activity ; and a useful bibliography completes the book.

The professed missionary will, naturally, find little that is new to him, but he will be glad to be reminded of this or that special point, to find clear and succinct statements of particular problems, and to be provided with a well-balanced conspectus of the general principles. The book will be especially valuable to the parish clergyman who wishes to increase his own knowledge and understanding of missionary work, and to help his parish to be a truly missionary one, both in its own area and in relation to the Church overseas. It is a rich mine of suggestions for sermons and courses of teaching.

F. J. WESTERN.

S.P.G. STORY TOLD TO 1939. S.P.G. 6d.

ONE FAMILY. C.M.S. 6d.

The S.P.G. *Story told to* 1939, and the C.M.S. *Review for* 1938-39, entitled *One Family*, are the titles of the two Societies' Reports this year. They are both excellent productions—well illustrated—giving an inspiring account of the progress and the building up of the Younger Churches. In country after country, both within and outside the British Empire, we see the Holy Spirit at work. The evangelistic work is carried on as vigorously as ever in spite of great difficulties. Large numbers are being added to the Church daily ; people who want an antidote to the spirit of

"defeatism," which has gripped so many of our Church people at home, should read these reports. They give a vivid picture of the Church in action with special emphasis on Evangelism, Educational, Medical and Social work. The steadfastness and loyalty of Christians in the Far East, especially China, should stir many a Christian at home to bolder witness. The war between Japan and China is bringing the Christians in these countries very close together ; both reports give touching accounts of the way this is being manifested.

The C.M.S. Report sets out very concisely some very striking figures on p. 62—the statement that during the year there were 82,682 Baptisms is a concrete illustration of the way the Societies' work has been blessed. S.P.G. publishes a full list of European Missionaries on pp. 152–157. A glance at this list will show you the comprehensiveness of this Society's work. Neither of the Reports devotes very much space to finance, but from the figures they do give, it is quite obvious that neither of the Societies are getting the financial response they need to discharge the great responsibility which has been placed upon them as accredited agents of the Church for the work of the Anglican Church Overseas.

H. E. HYDE.

THE NEW MAN. A Play by MARGARET CROPPER. S.P.G. and S.P.C.K. 6d.

Here is a play that will be very useful. Miss Cropper has used our present problems of nationalism, the colour bar, and racialism to illustrate the redeeming power of the Gospel.

In the first Act the scene is Galilee. After the feeding of the multitude Christ turns His back on any idea of earthly kingship. "You wanted to make Him a king and He had to be a shepherd, you wanted Him to fight and He had to save."

The second Act takes us to India, where a student obsessed with narrow nationalism learns it to be a small thing beside the universal fellowship into which Christ calls all nations.

Africa is the setting of the third Act. There the colour problem is the besetting trouble. Nothing can banish the misunderstandings and the prejudices between black and white but the spirit of the New Man—Jesus Christ.

In the last Act the scene is laid in an English Youth Hostel. On a young German lad the Jewish problem suddenly and unexpectedly breaks in. "My thoughts are troubled," he says. It proves that the call of human need and suffering makes his former ideas untenable and leaves him in the Kingdom of the "New Man."

W. B. CORBAN.

CHINA POST. Letters in peace and war, from BARBARA SIMPSON. Edinburgh House Press. 1s.

Extracts from letters, written—quite informally and without thought of publication—during the years 1933 to 1938, give a very clear insight into the life of the writer, and vivid glimpses of the character of some of the people with whom she works. An evangelist in Central China, living in a large town but making frequent journeys into the surrounding country, Miss Simpson has plenty of opportunity to meet and to know Chinese of all grades, and over and over again she tells of the sincerity, kindness, courage and endurance of these people, so many of them keen Christians and devoted servants of Christ.

The coming of the war to Changsha meant that Miss Simpson could no longer give full time to her ordinary work of classes and preaching, but was willy nilly caught in the tide of refugee work and first aid to the wounded. But there again there was plenty of opportunity for the spirit of Christ to show itself, and we read of real heroism prompted by simple faith, like the Bible Woman who was hit by a piece of shrapnel, yet laid her body over another so that her friend should not be hurt, making merry that her hands and feet had not been hurt, for “that would have been very inconvenient.” In spite of the suffering all round her, Miss Simpson is able to write: “There is much joy in these days. . . . We are meeting with great folk, brave folk, and sharing with China in her darkest hour. . . . The hope for China is in the character of her people.”

JESSIE McDOWALL.

WORLD CHRISTIANS AND YOU. (Broadcast Talks by members of a World Christian Conference.) Edinburgh House Press. 3d. (post free, 3½d.).

This is a “Tambaram” booklet, rather specially for young people and discussion groups. It contains in their entirety six B.B.C. broadcasts by competent speakers of various nationalities dealing with the International Missionary Council meeting. Questions are suggested for discussion on the talks. Two previous study pamphlets of the same kind have had wide circulation.

FROM THE MAGAZINES

WORLD DOMINION (April, 1939) claims a world in agony for the dominion of Christ, the Redeemer. There are “Impressions of Madras,” a terrible chronicle of Jewish suffering in Europe, a picture of “China under the impact of War;” all these articles strike the

note of hope. Opportunities in Turkestan, Christian activities in Korea, new life in Greece, the Evangelical Conference in Madagascar, indicate the vigour of the Protestant challenge at these points. And even the conflict of interests in Syria, which is dealt with in a thoughtful study of this "Danger Spot in the Eastern Mediterranean," yields encouragement from the close co-operation of the missions working there. But conditions in Czechoslovakia are probably even more ruinous than when the article with this title was written.

THE MOSLEM WORLD (April, 1939). This number is a symposium by Dr. Zwemer's friends on his seventy-second birthday. It contains several critical articles on Arabic texts and traditions, which have an appeal for the specialists; but the general reader will be most interested in Dr. Speer's paper on the "Missionary Approach" to Moslems, Dr. Richter's "View of Moslem Missions," Dr. Elder's notes on the "Muslim Doctrine of Sins," and especially in Dr. Kraemer's survey of Sir Muhammad Iqbal's Reconstruction of Religious Thought in Islam. Dr. Kraemer regards Iqbal, for all his fervent devotion to his faith, as having destroyed it by making it up to date in terms of a Nietzschean humanism. It is Modernist but it is not Islam.

EN TERRE D'ISLAM (1939 I). The titles, "The French School of Law at Beyreuth," "The Parliamentary Regime at Koweit," "Ali, or the Father of Schisms," explain themselves, as does also "Medical Magic among the Berbers"; the latter gives us prescriptions suggestive of the Witches' Kitchen in Macbeth. For the general reader the account of Kemal Ataturk is the most interesting. "Kemal was by his capacities, a soldier; by instinct, a schoolmaster; by inclination, a politician; and let us add, by vocation, a creator"—the creator of the Turkish nation to-day.

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EDITORIAL NOTES

THE PASSION OF THE CHURCH

IT is apparent that a great age of missionary expansion is drawing to its close. Its very success has revived the vigour of the religious systems indigenous to the lands where Christianity has penetrated, Islam in Egypt, Shinto in Japan, Buddhism in Siam, Hinduism in India. There is a rising tide of intellectual activity in all non-Christian countries, seeking to justify the old systems in terms of science and philosophy, which creates for the missionary Church an obstacle inestimably formidable. Opposition to the Christian way is being organized in many parts of the world with scientific truculence. The war against democracy is in the last analysis a war against the Christianity which inspires it.

This need cause neither alarm nor depression. Christians have been taught to expect it and to welcome such signs with zest. "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for My sake. Rejoice and be exceeding glad : for great is your reward in heaven."

We shall never know whether Mallory and Irvine achieved the summit of Mount Everest. What is certain is that theirs was an offering of endurance, adventure, and fellowship, for which the world is richer.

So the early days of our Lord's ministry were days of achievement, in teaching, healing, and drawing of crowds. But achievement gave place to offering. "The Son of Man must suffer many things," and in the acceptance of suffering He was transfigured, and the suffering itself was girt about with glory and fulfilled in resurrection. Only through the Offering on Calvary, only when He

had overcome the sharpness of death, could He open the Kingdom of Heaven to all believers.

"There are many," writes A. M. Ramsey, "within the Church who believe that its relevance must be found in its ability to take a lead in social and international policies, and who would meet the situation by attempts to make the Church 'up-to-date' and 'broad-minded' and 'progressive' in the cause of peace and economic reform. The Church in their view must bestir itself to provide such remedies as thoughtful men outside the Church demand, and to answer the questions which such men are asking : and if it fails to do this it remains a scandal, ignored by this generation.

"But the New Testament suggests that the right answer begins at a very different point. . . . The relevance of the Church can never be any easier than was the relevance of the Messiah. He provoked questionings and doubts among many of the wisest and holiest of His race. He perplexed those who looked to Him as a national leader, as a reformer, a prophet, a teacher and a healer, and even as Messiah ; for He abandoned His useful and intelligible works in Galilee in order to bring God's Kingdom by dying on the Cross. 'There was no beauty in Him that we should desire Him.' And the life beset by the 'whys?' and 'wherefores?' of good and sensible men ended with the terrible question mark of the cry of desolation from the Cross, 'My God, My God, why hast Thou forsaken Me?' So ended His earthly life, but in the manner of its end and in the 'why?' uttered on Calvary, there was present the power of God, for Jesus knew whence He came and whither He was going. His Church on earth is scandalous, with the question marks set against it by bewildered men and with the question mark of Calvary at the centre of its teaching ; yet precisely there is the power of God found, if only Christians know whence they come and whither they go. They are sent to the place where the Passion of Jesus Christ is known and where witness is borne to the Resurrection from the

dead. Hence the philanthropist, the reformer, the broad-minded modern man can never understand, in terms of their own ideals, what the Church is or what it means. Of course it is scandalous, of course it is formed of sinners whose sinfulness is exposed by the light of the Cross, of course there is an awful question mark at its centre. These things must need be, if it is the Body of Christ crucified and risen from the dead."

It is easy but unavailing to wring our hands over the grievous dislocation and loss of recruits and money which will befall missionary work during the war. Missions survived the Napoleonic wars and the last war. Indeed, war only serves to make the Church more doggedly convinced than ever of its obligation to preach the gospel and plant new churches in every land. This war will challenge churches recently established to stand upright with far less foreign support. Those that have been built on sand will disappear, and those which are founded upon the rock will increase in stature and in beauty.

Meanwhile the call to us is to deepen and develop our missionary intercession and to do our utmost to maintain and raise our standard of almsgiving.

A GLIMPSE OF SIND

By C. W. HASKELL*

A FEW years ago, most people outside India, and many even in India, knew little indeed of Sind, though many were aware of the famous dispatch containing the one Latin word "peccavi," which Sir Charles Napier was supposed to have sent after his conquest of Sind in 1843, in defiance of the express orders of the East India Company. The opening of the Lloyd Barrage at Sukkur, by means of which the life-giving waters of the great Indus are made available for the irrigation of much of the parched desert of Sind, thus assisting in the production of varied crops in 5,000,000 acres of new land; the rapid development of the seaport and airport of Karachi in the last few years; and the constitution of Sind into a separate province in 1936, with its own Governor and Legislative Assembly, have dissipated much of the lamentable ignorance concerning Sind.

The history of Sind, and in particular of Karachi, in the last ten years is one of amazing material progress. But what of the Church of Sind? Can it lay claim to rapid progress on its vastly extended front? If one were unmindful of the inexhaustible assets and resources of the Christian Church, when contrasting the humble progress of the Church up to the present with the tremendous task still before it, the bravest heart would quail. Yet, without minimizing the huge unfinished task, or disregarding the difficulties and obstacles that beset almost every path along which we are seeking to advance, we may humbly claim, by God's grace, to have made very considerable progress in the last few years.

* The Rev. C. W. Haskell is Principal of the Church Mission High School, Karachi.

In Sind, with its population of over 4,000,000, and covering an area of more than 46,000 square miles, our Church is doing the bulk of the missionary work. The Roman Catholics are working in four centres, and the Methodist Episcopal Church is doing chiefly pastoral work among three congregations, but as the missionaries and agents of both these churches rarely learn the very difficult language of Sind, the evangelization of the Sindhi people is being practically left to our Church. At present the C.M.S. has ordained men working in Sukkur, Hyderabad (Sind) and Karachi, with lay workers in eight other towns. In Hyderabad, Sukkur, Larkana and Karachi the C.E.Z.M.S. has been doing most valiant work for many years, in spite of temperatures in Hyderabad, Larkana and Sukkur which stand most annoyingly at 110-125 degrees for months of the year. At present there are eight C.E.Z. missionaries, and three of the C.M.S., including one wife, working in Sind. So Sind is probably the most inadequately staffed province in India as regards missionary personnel, particularly in view of the fact that several of the C.E.Z. missionaries will shortly be retiring, and it does not appear as if new recruits are to fill all the vacant places.

This article will deal with the parish of Karachi, as the two other parishes of Hyderabad and Sukkur have been too inadequately staffed of late to do more than hold their own, though this they have done, and more. When one thinks of these parishes one must bear in mind that they cover, in theory, between them the whole 46,000 square miles of Sind, and each of them in some other lands would form an area large enough for a bishopric !

Christian work in Sind began with a school, founded by a British officer three years after the conquest of Sind, and this eventually became the C.M.S. High School in Karachi, still flourishing after ninety-three years of most valuable service to the province. Since 1850 missionaries of our Church have been labouring manfully in Karachi, and the good seed sown most faithfully through all those

years began to bear fruit in 1935. In this year serious action was taken against various once prominent members of the Church, whose lives were not consistent with their profession. This also more or less coincided with the coming to Karachi of a young Sikh convert who was on fire for Christ, and whose arrival meant far more to the Church than words can tell.

In May of the same year the devastating earthquake took place in Quetta, and quite a few Christian refugees from the stricken city arrived in Karachi. This gave the Christians in Karachi an opportunity for selfless service, and gave to the Church a unity it had not had for years. Very diverse elements comprise the congregation in Karachi, and at a recent Confirmation service the Bishop confirmed fifty candidates speaking Sindhi, Katchi, Gujerati, Urdu, Panjabi, Marathi or Tamil as their mother-tongues. It is surely a miracle of grace that any semblance of real unity is possible among such widely differing groups.

The unifying process continued when almost every member of the Church answered in a magnificent manner the appeal to enlarge the Karachi Church, which, owing to the influx of Quetta refugees, was proving far too small to accommodate the worshippers on Sundays. We appealed in September, 1935, for money to extend the church by the erection of two large transepts, and thus provide seating accommodation for 600 people. Previously 250 people had been accommodated with difficulty. Only 130 families, with an average income of about Rs. 40 a month, were able to give at all, but they gave so generously that within one year of the issue of our appeal for funds, we were actually worshipping in an enlarged and extremely beautiful church. The transepts, with furniture, cost Rs. 16,000. Of this Rs. 14,000 were given by the Karachi congregation. One can only faintly imagine the tremendous blessing that visited the church as the result of such sacrificial giving.

At the beginning of 1935, one European and one Indian

priest were working in Karachi proper, and two laymen were working in outlying stations. Since then, by the grace of God, another European missionary has joined us, and the number of laymen has risen to eleven. Besides these, three men from the parish are now reading for Holy Orders in theological colleges. This increase in lay workers has been made possible without the aid of an extra penny from overseas, only because the Church now feels it is responsible for the evangelization of the vast parish. In the beginning of 1937 the Pastorate Committee (Parish Council) was asked to assume responsibility for the maintenance and development of work in the outlying stations. The congregation gallantly accepted this challenge, so since then the Karachi Church has been supporting six lay missionaries, besides two others who act as gardeners and vergers, but do also regular evangelistic work.

It seems to me it is an absolutely fatal mistake, though we make it so often, to insist that a church should become self-supporting before it becomes self-propagating. If we desire the life of our church to remain fresh and vigorous, it must be continually flowing out into other lives through regular and determined evangelistic effort. Since the Karachi Church began to realize its responsibility for the evangelization of those without, the offertories have increased remarkably. This is not due so much to increase of numbers, as most of the converts of recent years have been too poor to give more than a farthing occasionally to the church, but rather to a realization that we are but stewards of our wealth. We still yearn for greater zeal in witnessing among the individual members of the church, but there are some who are doing magnificent work as voluntary witnesses for Christ.

Seventy per cent. of the inhabitants of Sind are Muslims, but it would probably be difficult to find less bigoted Muslims anywhere else in the world. It is to us a very deep sorrow that our Church is doing so little to evangelize in this most promising field, for with our very inadequate

personnel it is almost impossible to do more than spasmodic work among the Muslims. The few communal riots that have disgraced the name of Sind have usually been started by Muslims from other parts of India. Muslim converts in Sind have undoubtedly been subjected to persecution, but they have usually been able to continue in their employment and, in recent years, at least, have not had to go about in fear of their lives.

The other day, however, the Bishop of Lahore confirmed a young man in our church, whose right arm from the shoulder to the wrist was covered with the teeth-marks of a dog. This lad is a Muslim convert of our High School and had been baptized four years previously. For several reasons his confirmation was delayed till this year. After he was prepared for confirmation, his younger brother, having run away from his home 150 miles from Karachi, came to him for refuge. The father, a Government servant, followed him to Karachi with the mother and persuaded both boys to return home to see their sister, who was supposed to be ill. The younger boy is anxious to become a Christian, but, as he is still a minor, he will have to brave the parental wrath for another year or two. The elder boy went with our permission, as the father had promised to be kind to him, and assured him that his sister was yearning to see him. On arrival home, he found his sister quite healthy, but his father began to hold out to him many inducements to return to Islam. Failing to persuade him, his father set a savage dog on to the boy, and stood near with a gun in his hand, waiting to fire when the boy and dog appeared in a line in front of the gun. His purpose was to kill the lad while shooting at the dog, and then, if questions were asked, to declare that while shooting the dog which was attacking his son, he accidentally shot the boy also. He was deterred from his evil purpose only by a reminder from a Muslim friend that, in view of the fact that the lad had powerful friends in Karachi, his death would be most carefully investigated with unpleasant results to his father.

That night the lad was locked up with his wounds untended, but escaped at midnight, walked twenty miles to the nearest railway station and caught the first train to Karachi. There his wounds were dressed, and three days later he was confirmed—a battle-scarred warrior of Christ in very truth. His only comment after his wounds were dressed was, “I was only half a Christian before, but now I feel I am a follower of Christ,” and his face was radiant as he said this.

Nevertheless, it is still true that, on the whole, Sindhi Muslims are less bigoted and prejudiced than many other groups among whom so many missionaries are working. Sometimes one questions whether we are not guilty of trying to force an entry through fast-barred doors which God in His inscrutable wisdom has not seen fit to open as yet, while doors lie open that we fail to enter. With the advent of provincial autonomy in India and the inevitable accompaniment of an increase in tension between Hindus and Muslims, and renewed propaganda concerning the creation of Pakistan comprising the area of the Punjab, the North-West Frontier Province, Baluchistan and Sind, which would be an entirely Muslim state, in contrast to the rest of India which would be Hindustan proper, or the land of the Hindus, there is a very real danger that bigotry, prejudice and intolerance will grow apace in Sind, and a door now wide open will soon be slammed tight. Only the other day the Muslim League announced its deep sorrow that the Muslim Government of Sind was not standing for the rights of Muslims in the manner they had anticipated, and a deputation of the League is to make an intensive tour of Sind to arouse greater zeal (or intolerance) among Muslims in this province. This is but the beginning of a vigorous campaign to deepen prejudice and intolerance among Sindhi Muslims. Would it not be real Christian statesmanship to labour in this promising field before the weeds cover the ground? There is very great scope for medical work in Sind, to which fact the remarkable popularity of

Sir Henry Holland's Eye Clinic open at Shikarpur (for six weeks each year), bears testimony, and in probably no other place in the world could bolder preaching regarding the Sonship of Christ be given than at Shikarpur and elsewhere in Sind.

In the out-stations of the Karachi parish we are working among two groups of depressed class people. Our work began some years ago among Meghwars, the shoe-making class, and quite a few of these have been baptized and are now scattered in several villages. Next our work extended to the Vagaris, who are stone-masons, and also poulterers—a strange combination of trades! They practically control the poultry trade in Karachi and elsewhere. Unfortunately, they do not rear the poultry themselves, but buy eggs and birds from their Muslim neighbours, so by the time they have paid freight charges incurred in conveying the birds to Karachi—sometimes a distance of 150 miles—they do not make much profit, and remain extremely poor. The work among Vagaris began in a village near Karachi, and it was a hopelessly crippled girl who heard of Jesus Christ while visiting this village, and carried the Gospel to the next Vagari village sixty miles away. This girl is so badly crippled that she cannot lift her hand to her mouth to feed herself, and cannot stand at all, yet she managed to win a hearing for the Gospel among her friends and relations, and on the first occasion when we visited the village, having been sent for by the villagers, she and some of the elders of the village were almost ready to be baptized there and then. After due preparation they were baptized, and slowly the faith is spreading amongst these people, so low in the social scale. They still have the custom of trial by ordeal, and have many other much more degrading customs, but Christ is slowly raising them.

These Christians also have had recently to endure persecution, and recently a member of their community agitated for the excommunication of all the Christians from the group. When the elders met to decide the

matter, they decided to excommunicate the agitator himself !

The last group amongst whom we have Christians are the Bajanias, who were originally the entertainers, singers and trapeze artists in Western India. They are not untouchables, and, though extremely poor, are very charming people. In the last few months we have baptized a hundred of them, and as they travel far afield, they are extraordinarily valuable as potential evangelists. They have a natural gift of song, and anywhere near the villages where the Christians live, one can hear their melodious voices singing Christian hymns which they learn very easily. It was thrilling to pay a visit to one of their villages and be met on the outskirts with happy cries of "Victory to Jesus," as the children dropped their work in the fields and ran to welcome us. There are several thousand of these people living in many villages, and, as two of the leaders of the community are now Christians, and very good ones, we trust the whole community will one day accept the faith of Christ. They are very teachable people and have begun already to witness effectively to their non-Christian neighbours.

All these groups of people are extraordinarily poor, so we must seek to improve their economic state in order that they may not only be able to support the Church now growing up around them, but also be able to obtain the necessities of life so long denied them. All these groups are compelled to take away their children from our little village schools as soon as they reach the age of seven, for they are then able to earn perhaps 1s. 6d. a month, and thus assist in balancing the family budget. It is extremely difficult to know where to begin to help them as their economic problems are so different. The Meghwars need help in marketing their shoes. At present these are sold to a shopkeeper for 4½d., while he retails them without further expense at 1s. 6d. a pair. The Meghwar is compelled to sell his shoes to the shopkeeper or he would not receive his food supplies. The Bajanias need land to

cultivate, or they will always remain poor, agricultural labourers, living in little conical huts, thatched with straw, and suffering from the direst poverty. The Vagaris need help in rearing their own poultry, and a better class of poultry than is at present reared in Sind, and we trust we shall be able to help them in this way without committing ourselves to expensive schemes. They also need help in building for themselves houses of stone to replace the wretched hovels in which they at present exist. The Governor of Sind is very kindly taking a keen interest in our work amongst these people and helping as far as he is able. The homes of these people are really a disgrace to our rule in India.

In Karachi City three years ago we started a small carpentry class for unemployed Christian lads, and in that period we have trained seven lads who are now in permanent employment and are drawing very good pay. Other boys are in training. The class is run by the Pastorate Committee of the church, and is self-supporting. The very fine pulpit in our church was made by this class and also other church furniture, while we have done a considerable amount of work for Government offices, a hospital, a hotel, and many individuals.

The success of this experiment encouraged the Pastorate Committee to start this year a sewing and dressmaking class for widows and other women, and girls of the congregation. We were fortunate to have in our congregation a young woman who was trained in Bond Street, and was free to do this work.

One of the most encouraging signs in the Karachi Church is the recognition on the part of many members of the necessity of learning Sindhi if they are to become effective evangelistic instruments. For years the Church was content to remain an islet in the main stream of Sindhi life. The life of the province flowed past it, and the Church exerted very little influence upon it. Its members were mainly immigrants from the Punjab, speaking Urdu or Panjabi, while the few Sindhi converts

considered it a mark of higher social standing to learn Urdu and forget their mother-tongue. Urdu, the language the Church used in her worship, was most distasteful to the people of Sind. We are, however, still compelled to use Urdu for our morning services, owing to the cosmopolitan nature of our congregation, but Sindhi is now regularly used in two evening services a month. Some members of the Pastorate Committee and nearly all our lay workers are learning Sindhi so that they may become more efficient evangelists in this province, and help to disprove the charge still levelled at her that the Church is an exotic growth, and has not yet become firmly rooted in the soil of Sind.

We have no translation of the Old Testament in Sindhi, and have been five years or more revising the New Testament. We have a very small but vigorous Christian Literature Society, and in spite of the fact that the Sindhi people are mostly illiterate, the Society is continually having to print new books and reprint its publications. Sindhi was reduced to writing only about eighty years ago, so there is here a rich field for literature. Sales of Christian literature are remarkable, and last year twice as many copies of the Scriptures were sold in Karachi as in any other mission station in the Punjab, North-West Frontier Province, or Sind.

Time, and your patience, would fail were I to tell of more aspects of our work, among the lepers and the blind, our village schools, work among students, or evangelistic work in the city. Our most urgent needs at the moment are more men (and we are eagerly looking forward to the arrival of another New Zealander at the end of the year), and churches in the villages. We would plead for the prayers of you all on behalf of this vast field.

THE CHURCH IN COREA

By THE BISHOP IN COREA*

THE FOUNDING OF THE MISSION

THE bare statement which appeared in the Navy List of September, 1889, to the effect that "C. J. Corfe, chaplain, is placed on the retired list at his own request," covered the fact that Archbishop Benson had sent for him and, at the request of bishops in Japan and China, commissioned him to go out to Corea as the first Anglican missionary, and the first Anglican bishop to that country. He was told that there was as yet no available fund for the work, and no one ready to accompany him. He was consecrated in Westminster Abbey on All Saints' Day, 1889, and landed in Corea on the Feast of St. Michael and All Angels, 1890. Between these two dates he had already founded the Association of Prayer and Work for Corea, with a children's branch ; he had started a hospital naval fund ; he had enlisted the aid of the Community of St. Peter, Kilburn ; he had begun the publishing of the mission's magazine, *Morning Calm* ; he had persuaded Canon Bullock Webster to draw up lists of intercessions for *Morning Calm* which covered a world-wide mission field, and which eventually became the Quarterly Intercession Paper (Q.I.P.) ; and finally he had set Father Kelly to the task of training men for the Corean Missionary Brotherhood, which eventually became the Society of the Sacred Mission (S.S.M.) of Kelham.

He obtained a grant of £600 from S.P.G. for the purpose of supporting twelve men. And when he reached Corea he had brought two doctors with him and was

* The Rt. Rev. Alfred Cecil Cooper has been a missionary in Corea since 1908 and Bishop since 1931.

able to open two hospitals at once. Seven years later the first two adult Koreans were baptized. In 1891 he was given jurisdiction over the work of our Communion in a large part of Manchuria, which he held for ten years. When in 1904 Bishop Corfe retired there were two hundred baptized Koreans attached to our mission. With his resignation the first period of the mission's history may be said to have reached its close.

THE LAND OF MORNING CALM, CALLED COREA, OR CHOSEN

The peninsula of Corea, lying to the south of Manchuria, is 85,228 square miles in extent, and is thus slightly smaller than England, Scotland and Wales. It is largely a mountainous country, though there are no lofty peaks. The climate, as in Great Britain, varies considerably between the north and south, but the extremes of cold and heat are much greater. A rainy season of a month to six weeks comes during the intense heat of July and August, while in the centre of the peninsula the thermometer in winter may fall below zero.

The country is divided into thirteen provinces with a present and rapidly increasing population of twenty-three millions, not far below that of Spain, and greater than the total populations of Canada, Australia, the Union of South Africa, with Northern and Southern Rhodesia added together.

In 1889 Corea, under a nominal suzerainty of China, was governed by its own king, but a declaration of independence followed the Chino-Japanese war of 1895, and the king assumed the title of Emperor of Tai-Han. After the Russo-Japanese war of 1905 Japan began to control the country, and after making it a protectorate for a few years, finally annexed it in 1910. It is now known as the Province of Chosen in the Japanese Empire.

COREA AS A MISSION FIELD

In the early days of the mission a British admiral, who had known Bishop Corfe as an outstanding naval chaplain,

visited Seoul, and calling on the Bishop found him sitting on the heated floor of a little Korean house, poring over books written in the native script. "What results do you expect from this?" said the admiral, to which Bishop Corfe replied, "I shall not see any, probably my successor will not see any, but I firmly believe that good will eventually come." A great country lay before him with a teeming population of potential converts, and the duty of the little band of missionaries was to prepare to the best of their ability for whatever might lie before them through the working and guidance of the Holy Spirit. Bishop Corfe himself resigned just when some small beginnings of growth could be seen, but just before he died in 1921 he was to know that the two hundred had become five thousand, and that both Koreans and Japanese were already to be found in the ordained ministry.

THE SECOND PERIOD IN THE MISSION'S WORK

Bishop Arthur Turner succeeded Bishop Corfe, and his short episcopate, 1905-1910, coincided with the gradually increasing control of the country by Japan. Everything was in the melting pot, changes and fears filled the Korean mind, and hundreds of thousands turned to the foreign missionary and his religion as a possible refuge. The dangers of the situation from a missionary point of view were obvious to all, and though every effort was made to test the motives of those who pressed into the Church, the eventual reaction set in, and all Christian missions lost large numbers of their converts. The numbers belonging to our own mission rose from 200 in 1900 to 3,000 in 1910, and to 5,500 in 1915, but five years later they had decreased by over 1,000. From then onwards for ten years there was a gradual rise till they again reached 5,500 in 1930. Since then they have rapidly increased to a figure approaching 10,000 at the end of 1938. Bishop Turner's episcopate was largely taken up with the task of teaching and shepherding the sudden flow of new converts. He also did excellent work among the foreigners in Korea.

No one encountered greater or more unexpected difficulties than Turner, and he wore himself out in trying to deal with them. His conspicuous humility was rewarded by less recognition than is his due. The proposal to build a cathedral at Seoul was first made by foreigners who wished to commemorate his episcopate.

It remained for his successor, Bishop Mark Trollope, to organize the suddenly expanded work. His great gifts were used during his eighteen years episcopate in founding a theological college, through which a steady stream of native clergy and other workers have passed, in building up a series of conferences starting from the congregational committee in each chapelry and leading up to diocesan conference and sacred synod. Canons and constitutions for the diocese were promulgated. A Native Clergy Endowment Fund, and a Workers' Pension Fund, were established. He was a founder of the Korean Sisterhood known as the Society of the Holy Cross, and spent much time on the work of revising the Diocesan Prayer Book. In 1921 he went to England and reorganized the home work, founding the League of St. Nicholas "to link together priests and people who, profoundly convinced of the Church's mission to go into all the world and preach the Gospel to every creature, are to some extent especially interested in the English Church Mission to Korea." In 1924 he again returned to England, partly—to quote his own words—because "the powers that be having given a very favourable attention to my plea for an increased episcopate in Corea, I have good reason to hope that now that the principle is accepted, such practical difficulties as stand in the way may speedily disappear." As things turned out, his hopes were not realized, though an assistant bishop was appointed in 1926, who was able to relieve the bishop of some of the administrative burden, but did not fulfil the purpose of a second diocesan for whom Bishop Trollope pleaded, as the first step in the formation of a province of the Church in Corea. 1926 also saw the completion and consecration of the

Cathedral Church of St. Mary and St. Nicholas in Seoul. It was built "as a visible and tangible centre round which the activities of the infant Church can centre," as a means for emphasizing the unity of all members of the Church, Coreans, Japanese, and Westerners all worshipping under the same roof, and in order to present the liturgical worship of the Church with due dignity, so setting a norm for the scattered communities of Christians throughout the country. Bishop Trollope himself was buried before the altar of the Crypt Chapel.

REASONS FOR THE FORMATION OF A SECOND DIOCESE

When the subject of the proposed division of a diocese comes up, the first question usually asked is whether it has become impossible for one bishop to administer the diocese as it stands. In England, and in many lands where the Church has long been established and is organized in Provinces, the answer to this question may generally provide the chief reason for a division. In favour of the division of the diocese in Corea we would put our reasons in the following order :—

First, looking to the future, a single isolated diocese like Corea cannot indefinitely remain in its present position. Such a diocese must either eventually become the nucleus of a Province, or invite absorption into some neighbouring ecclesiastical province. Racial and other considerations make the idea of absorption into any neighbouring province very undesirable, if not almost impossible. No other religious body in Corea, Roman Catholic or Protestant, has attempted amalgamation with its branches in Japan or China.

Secondly, the size of Corea and its large population permit, if the Church continues to expand in the future, of the formation of four or five dioceses.

Thirdly, the present membership of our Church in Corea, which is with its catechumens over 10,000, could already be divided into three dioceses, each with

more Christians in it than the great majority of the dioceses, say in Japan or China.

Fourthly, though 10,000 may seem a comparatively small number of Christians for one bishop to oversee, it must be remembered that they are scattered over a country the size of Great Britain, that many of the congregations are away from good communications, and that a missionary bishop has many things on his hands which a home bishop can commit to episcopal assistants. At present an active man, in good health, can carry on the work of the diocese, but it is becoming more difficult as a bishop year by year grows older, and consequently less active.

No doubt it will be urged that in considering the formation of a new diocese account should be taken of the work of other missions, whether Catholic or Protestant. The results attained by the Roman Catholic Mission, and the American Presbyterians and Methodist Missions, are in themselves remarkable. The French Roman Catholics have a century of work behind them and have over 100,000 adherents, the American Protestant Missions probably 150,000. But relatively to the total population of twenty-three millions the total number evangelized is still infinitesimal, and the scope for the English Church Mission is consequently ample, without any danger of interfering with the work of others.

The vision of an ecclesiastical province in Corea may be something of the distant future, but a division of the diocese will keep the vision from fading, will emphasize the need of putting the position of the diocese on a proper ecclesiastical basis, and will probably render the accomplishment of a province a less distant matter than to-day seems possible.

NECESSARY PRELIMINARIES TO DIVIDING THE DIOCESE

In 1938 the Archbishop of Canterbury, having carefully considered the reasons put before him for a division of the diocese in Corea, wrote to say that he was ready

to encourage the formation of a second diocese when a number of preliminary and necessary problems of organization and finance have been solved.

It remains briefly to indicate what these preliminaries are. A capital sum of £12,000 will be needed for the endowment of the new See. In addition to this, a plan must be devised for dividing the existing resources for the maintenance of the present diocese in a manner equitable to the two dioceses of the future. This problem should not prove insurmountable, for while the work remains at its present level a second diocese should not bring with it any greatly increased financial demands once the capital sum for the endowment of the new See has been secured.

The territorial boundary of the two dioceses must be settled. The southern diocese would, at least to begin with, contain two-thirds of the parishes, but, with the exception of the work at Sang-Chu, and the Japanese congregations in the south, the parishes are all within easy communication of Seoul. Although modern education has largely broken down the barriers of local dialects and customs, in many ways the people of the provinces of Pyeng-an and Hwang-hai are still differentiated from the more southerly provinces.

There are certain diocesan institutions which will require consideration. Certainly at the beginning a single theological college should be able to supply the needs of both dioceses. Our present college has a small endowment, and S.P.G. grants help out with the rest of the money required. The orphanage would continue to receive children as it has room, from either diocese without prejudice. It might be possible to open a hostel in Pyeng-yang for students attending middle schools or colleges, as the present hostels do in Seoul. Whether the new diocese would desire to start medical work or not is unknown, but both the present hospitals are in the Central Provinces, and to move a hospital would be a difficult business.

The two dioceses would in theory be quite independent. Each would have its own organization, and synod. But in practice there would undoubtedly be a close co-operation between them in matters affecting the common welfare of the Church and people of Corea. The Church in Corea is fortunate in being of one mind throughout its ranks as to the Catholic Faith both in belief and practice. New bishops will most probably be chosen from among the clergy who have worked happily in these united surroundings, who speak the language, and who understand the people and the problems before them.

This year, 1939, brings the fiftieth anniversary of Bishop Corfe's consecration. What finer act of thanksgiving can we make than that of making a beginning in the formation of a second diocese in the land to which he went out almost empty-handed, in which he laboured for so long seeing hardly any results, and in which he gave so much of his strength and substance in laying the foundations of the Church in Corea, united and strong in its hold on Catholic Faith and Practice.

AN INDIAN VILLAGE SERVICE BOOK

By THE BISHOP OF NASIK*

THE purpose of this article is to give some account of the progress which has been made in the diocese of Nasik with regard to the all important matter of teaching our village congregations to pray.

To this end a form of service was produced about three years ago ; and last year, after that service had been tried out, a larger Service Book was produced, the contents of which are as follows :

1. PREFACE, which contains two parts ; (i) setting forth the duty of worship, and suggesting ways in which all the people may take their share in it ; (ii) more precise directions with regard to the use of the book.
2. FOUR ALTERNATIVE SERVICES FOR DAILY USE, one of which is given below.
3. A MEMORIAL OF THE PASSION OF THE LORD JESUS CHRIST, in four parts, for use on four separate occasions.
4. A SERVICE FOR OFFERING OF GIFTS.
5. CALENDAR and TABLE OF LESSONS.

This Service Book has been widely welcomed in our villages ; and three distinct benefits already can be discerned. First, we have simple services, set out in such a way that an ordinary villager, who can do little more than just read, finds that he is able to conduct the service. Thus it has become possible to have regular services held in places where there is no resident Priest or Lay Worker. Secondly, the whole congregation is able to take part in the whole service, to understand what is being said or done, and becomes familiar with those parts of the Liturgy which, when they can be present at a Eucharist, should

* The Rt. Rev. Philip Loyd has been Bishop of Nasik since 1929.

be said by the people. Thirdly, as a result of this the spirit of reverence and worship is growing among them to a marked degree ; and this in its turn is having the result of making the village Christians more keen to witness to their faith and to evangelize others, and also more ready to contribute of their slender means to the support of the Church.

At the same time it should be understood that these results are not due solely to the introduction of this Service Book. We have also been holding special Conventions for village Christians, in which they have received instruction in the Faith ; have got to know one another ; and have come to feel as never before that each little village congregation is not an isolated unit, but is part of a great and growing Church. And behind all this has been the general growth of zeal and knowledge in the Indian Church, which is not to be discerned by any means in the Nasik diocese alone, nor only in our Communion. It is, of course, most signally manifested in the diocese of Dornakal. Of late it has been much advanced by the surveys which have resulted from the labours of Bishop Pickett, of the Methodist Episcopal Church. And indeed almost simultaneously with our Service Book there was published (at the beginning of this year) *A Book of Worship for Village Churches*, by the Rev. E. K. Ziegler, of the Church of the Brethren. (Lucknow Publishing House, Lucknow, India.) This book is in two parts. The first deals with the following subjects : What happens when we worship ; Materials for worship and their use ; How to plan a worship programme ; The Church year ; Creating the atmosphere of worship. The second part gives about twenty-five different forms of service. It is a book which should be read by those who wish to see what contribution is being made in India today towards the solution of the problem of teaching simple villagers to worship and pray.

It will be well to give here more or less in full the first form of service in our Village Service Book, and then to call attention to some points in it.

SERVICE I.

First a Hymn shall be sung.

Leader : In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

Let us keep silence for a little, and remember that we are in the presence of God.

(After a little silence the Ten Commandments shall be said.

The whole congregation shall say each Commandment after the Leader.

After each Commandment there shall be a short pause ; and then the Congregation shall make the Response after the Leader.)

Leader : Let us repeat the Commandments of our God ; and as we say them let us remember anything in which we have transgressed them.

Say after me :

I am the Lord thy God—thou shalt have none other Gods but Me.

Lord—have mercy upon us—and incline our hearts—to keep this law.

Thou shalt not make to thyself—any graven image.

Lord—have mercy upon us—and incline our hearts—to keep this law.

(And so on with all the Ten Commandments.)

Leader : Remembering our sins let us make our confession of sin before God.

(After a short silence the Confession shall be begun.)

Leader : Say after me :

We confess to Almighty God—the Father—the Son—and the Holy Ghost—that by our own fault—we have committed many sins—in thought—word—and deed.—Wherefore we pray Almighty God—to have mercy upon us.

May Almighty God—have mercy upon us—forgive us our sins—and bring us to everlasting life. *Amen.*

Leader : Let us look at the Cross and remember the suffering which the Lord Jesus endured on account of our sins.

(After a short silence the Leader shall say :)

Now let us adore our Lord. Say after me :

Jesus—conceived by the Holy Ghost—we worship Thee.

Jesus—laid in the manger—we worship Thee.

Jesus—hung upon the Cross—we worship Thee.

Jesus—risen from the dead—we worship Thee.

Jesus—ascended into heaven—we worship Thee.

Jesus—abiding with us—we worship Thee.

OUR FATHER.

OLD TESTAMENT LESSON.

(according to the Table at the end of the book).

PSALM.

(The Leader shall read the verses, and shall instruct the Congregation to repeat after each verse the verse which has been adopted for the Refrain. If necessary, he shall first teach them that verse.)

Alternative Psalms are given at the end of the book, and the verse to be used as the Refrain is indicated.

On each occasion not more than one Psalm shall be said.)

PSALM 23.

*Refrain : The Lord is my Shepherd,
Therefore can I lack nothing.*

Leader : The Lord is my Shepherd : therefore can I lack nothing.

People : The Lord is my Shepherd : therefore can I lack nothing.

*Leader : He shall feed me in a green pasture : and lead me forth
beside the waters of comfort.*

People : The Lord is my Shepherd : therefore can I lack nothing.

(And so on through the Psalm.)

(The Congregation says the Gloria after the Leader.)

NEW TESTAMENT LESSON.

Leader : Let us stand up and say the Creed.

THE APOSTLES' CREED.

(After a short silence the Leader shall say :)

Leader : Lift up your hearts.

People : We lift them up unto the Lord.

Leader : Let us give thanks unto our Lord God.

People : It is meet and right so to do.

Leader : It is very meet, right . . .

. . . evermore praising Thee, and saying :

Leader and People together :

*Holy—Holy—Holy—Lord God of Hosts—heaven and earth—
are full of Thy glory—glory be to Thee—O Lord most High—
Amen.*

Leader : Let us pray.

(Then shall be said the Third Collect for Morning or Evening Prayer.

After which the Leader shall make thanksgiving and petitions in simple words, according to the occasion and the needs of the people.)

After each thanksgiving the people shall say :

We thank Thee, O God.

After each petition they shall say :

Hear us, O Lord.

(Also one or more of the prayers may be used which are printed after this Service.)

Leader : Attend to the words of the Lord Jesus, and say after me :

(Then shall the Congregation repeat the following after the Leader.)

The Lord Jesus said—The Lord our God—is one Lord—And thou shalt love—the Lord thy God—with all thy heart—and with all thy soul—and with all thy strength.—This is the first Commandment ;—and the second is this,—Thou shalt love thy neighbour—as thyself.

(Then shall be sung the following :)

These Thy Commandments, Lord,

Let us with joy obey ;

While on our heavenly reward

We set our minds alway.

Leader : The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.

Amen.

Finally a Hymn shall be sung.

Notice should be taken of the emphasis which is laid on times for silence and recollection. It is certain that these have a great influence on the minds of the worshippers. Would that we had more of them in our ordinary services ! And that, when such an interval is vouchsafed to us, the average organist did not consider it his bounden duty to fill it up with noises on the organ.

Closely connected with their pauses for silence is the practice of saying everything quite slowly and quietly. It requires some pains to inculcate this, but once the people have got the *feel* of it, they begin to value it and instinctively to adopt it. And here the very fact that almost all of them are illiterate (though we are doing what we can to alter that), and that perhaps no one except the leader possesses a Service Book, can be turned to good account. For it means that the leader is much better able to regulate the pace of the service than the ordinary minister in church can do. As has been said, pains must be taken to train the leaders to conduct the service slowly ; but that can be done ; and we find that priests who use these services take to celebrating the Eucharist and to reading the ordinary offices of the Church with greater slowness and recollection.

Here it may be remarked that we teach them to say the Lord's Prayer *with* the leader, but slowly, pausing after each clause, and not beginning the next till he does.

The way in which a congregation says the Lord's Prayer is a good index of the progress which it has made in the growth of the spirit of devotion and recollection.

In this Service I the recitation of the Ten Commandments in the manner shown certainly has the effect of bringing the people to regard them, not as a formula which has no special connexion with their daily lives, but as the very word of God which concerns them nearly and needs seriously to be taken into account.

In the same way we find that the Psalms come home to them in a new way, when they are recited as here indicated ; namely, with the use of a refrain, which is first learnt by the congregation, and then repeated after each verse. But how necessary we find it to insist that the leader does indeed see that the people have learnt the refrain by heart before he says the Psalm !

As an example of the way in which this kind of slow repetition can be used in order to impress the truths of our Faith upon their minds, we may take the following from Service II. (Remember that these prayers are to be said line by line by the congregation after the leader.)

O God the Father,
Thou art our Father,
For Thou hast made us
And Thou dost nourish us.
Have mercy upon us
(*short silence*)
And forgive us our sins.
Amen.

O Lord Jesus Christ,
Thou art our Saviour,
For Thou wast made man for our sake,
And didst die for our sins.
Have mercy upon us
(*short silence*)
And preserve us from all evil.
Amen.

O God the Holy Ghost,
Thou art our Comforter ;
For Thou dwellest in us,
And givest us wisdom and strength.

Have mercy upon us
(short silence)
 And lead us in the right way.
Amen.

It will be seen that here quite a lot of teaching is given with regard to the Three Persons of the Blessed Trinity ; and it is given in such a way as to lead the people to make some simple requests which will mean something to them.

In Service III there is a similar prayer, which runs as follows :

Holy, Holy, Holy.
 Holy art Thou, O God the Father,
 We worship Thee.
(To be said thrice with a pause after each time.)
 Father, give us Thy blessing.
(To be repeated in the same way.)
Amen.

Holy, Holy, Holy.
 Holy art Thou, O God the Son.
 We worship Thee.
(Repetition as before.)
 Lord Jesus, give us Thy peace.
(Repetition as before.)
Amen.

Holy, Holy, Holy.
 Holy art Thou, O God the Holy Spirit.
 We worship Thee.
(Repeat.)
 Holy Spirit, come upon us.
(Repeat.)
Amen.

It may here be remarked that the above is a Devotion which it is worth while to take considerable pains to teach the people. As a rule for a start only the first part, that addressed to God the Father, will be used. A few simple words will be said about coming to God and meeting Him ; and how this must be done by faith. Then it will be explained that first of all we say, " Holy, Holy, Holy," in order to remember that we are in the Presence of God, who is continually adored by the Holy Angels. (Probably *Isaiah vi* will have been read to them.) They will be made to practise saying " Holy, Holy, Holy," to say it very

quietly and reverently. Great care must be taken over this ; and pains must be taken to check the vociferous enthusiasm of small boys and girls, who have learnt to repeat their multiplication table and other lessons in school with a minimum amount of attention to what they are saying ! Then we go on to " Holy art Thou, O God the Father. We worship Thee," and it is explained that we pause and repeat those last words, in order that we may truly do what we say we are doing, namely, worship God.

All this is done with the people sitting cross-legged with their hands folded and their eyes closed ; for that is the attitude of prayer and meditation which comes most natural to them. They would only be uncomfortable and fidget if they had to kneel ; and also it must be remembered that most of the women will have babies in their laps and other small children crawling round them. But it is wonderful what a hush comes upon them, and even the babies cease to cry !

Often at this stage the writer has said, " Now open your eyes, and look at me. Tell me, do you not feel that you are in the Presence of God ? Have we not really come to Him and met Him ? " And the response which they make comes from their hearts ; there is no doubt of that. " Well then," we continue, " let us now ask God to give us His blessing, and we will be quiet when we have asked for it, and will believe that He is indeed hearing us and blessing us. Close your eyes again, and say quietly after me : " Father, give us Thy blessing."

In this way we endeavour to give them the experience and the *feel* of true prayer. And when and where does all this happen ? At many times and in many places ; but usually at night, when the long day's work is done and the villagers' frugal meal has been taken, and we may be gathered in some small Prayer House in one of our Deccan villages ; or we may be out in the open with the village dogs prowling and snarling outside our charmed circle. But it is a charmed circle, and within it we know the peace that passeth understanding ; and as we rise up

to go bedwards, perhaps the most pleasing sight is that of small children, who at the beginning were playing and running about ; but they are fast, fast asleep, wherever they may have chanced to lay them down ; and they have to be picked up and carried home by their parents or elder brothers or sisters. Somehow it is those children who do most to help us to feel how truly one family we have become, as we learn to worship the Father and bow down together to receive His blessing.

For the Thanksgiving and Prayers in Service IV, use has been made of the General Thanksgiving and the Prayer for the Church Militant, in the following manner :

Leader : Almighty God, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving kindness to us and to all men.

People : We thank Thee, O God.

Leader : For our creation, preservation, and all the blessings of this life :

People : We thank Thee, O God.

And so on. We find that when the prayers are split up in this way the people are better able to take a real part in them.

The Memorials of the Passion of our Lord are arranged on the following plan :

Hymn.

Invocation ; Lesser Litany and Lord's Prayer.

First Collect for Good Friday.

Lesson : *Märk* xv, 1-14.

After which silence is kept for a while ; and then the People, still sitting, say after the leader, sentence by sentence :

The chief priests led the Lord Jesus away to Pilate.

They brought false accusation against the Lord Jesus.

The people rejected Jesus, and asked for Barabbas.

They cried out, Crucify Him.

Then they kneel and say after him :

O Lord Jesus Christ,

We believe that

Thou art our Saviour ;

For Thou didst give Thy life for us.

We grieve that by our sins

We have caused Thee so much pain.

Have mercy upon us,

That we may not do as Thy people did.

Have mercy upon us,

That we may not reject Thee.

Have mercy upon us,

That we may not slander others.

Teach us to love others,

As Thou hast loved us.

Amen.

Then follows this short Litany :

Jesus, dying for our sins,

Have mercy upon us.

Jesus, rising from the dead for our salvation,

Have mercy upon us.

Jesus, ascending with great triumph into heaven,

Have mercy upon us.

Jesus, feeding our souls with Thy Body and Blood,

Have mercy upon us.

Jesus, coming again to judge us,

Have mercy upon us.

Then the Memorial ends with the Grace and a Hymn.

The other Three Parts of the Memorial are the same, except that the Lesson varies so as to go through the whole of *Mark* xv ; and the sentences which follow the Lesson, and part of the prayers as well, are changed accordingly.

There will not be room in this article to quote any parts of the *Service for Offering of Gifts*. The chief feature of this Service is that each person brings up his offering in turn, and as he presents it, he says, "O God, Thou art my God," to which the congregation says "Amen." The purpose of this is to help them to feel that they really are giving *to God*. Surely it is an unfortunate thing that in most churches the offerings are made by putting money into a bag during the singing of a hymn. Perhaps it must be done like that to save time ; but it does not help people to feel that they are making an offering to God ! And certainly the Indian villager, who more often than not brings a coin which he requires to be changed for him then and there, needs to have some process devised for him whereby he may be able to feel at the moment of presenting his gift that he is indeed face to face with the great Giver of all.

MISSIONARY EDUCATION IN KENYA

By L. J. BEECHER*

AT various points in the forty odd years that the factors involved in cultural change have been at work in the Highlands of Kenya, there have been occasions when men have paused to take stock of the situation, particularly as it concerns the education of the Native Peoples. These pauses have, by curious chance, been at ten-year intervals. The first resulted in the *Education Report* of 1909, a document which has now achieved the rarity of a first folio Shakespeare. Ten years later came the publication of the evidence submitted to the Education Commission of the East African Protectorate, as Kenya was still called. In 1929 came the report of the Dar-es-Salaam Conference,¹ and now, in 1939, following upon the publication of the "Makerere" report, the columns of the Kenya press are well filled with leaders, articles, and a voluminous correspondence, all of which challenge a review of the situation.

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¹ Very shortly after the War, the education of the native peoples of Africa was the subject of investigation by a Commission financed by the Phelps-Stokes Fund, headed by Dr. T. Jesse Jones. The members of that Commission visited West and parts of South Africa in 1920-1, and, with a slightly changed personnel, visited East Africa in 1924. The reports of these two visits were published respectively in 1922 and 1925. There can be little doubt that the attention which was at that time being focused on education in Africa led the British Colonial Office to appoint, in November, 1923, an Advisory Committee on Native Education in British Tropical Africa. The first publication of the Committee was in 1925, and was a general statement of British policy. The whole situation was considered in its East African context at the Dar-es-Salaam Conference of 1929.

A careful reading of this material reveals three points of view, the same three points of view to which Sir Michael Sadler makes reference in his recent review of Mr. Arthur Mayhew's *Education in the Colonial Empire*.¹

What (he asks) is the issue between the contending parties? It is the issue between Christian philosophy and non-Christian humanism. To the question "What is the chief end of man?" the two beliefs give different answers. Christians from St. Thomas Aquinas to Bishop Barnes reply, "To know God and to enjoy Him for ever." Non-Christian humanists from Robert Owen to John Dewey reply, "To love and serve Humanity and to enjoy life under the ægis of a humane State."

A third school of thought would deny full human right and opportunity to coloured people. And all three are represented in Africa.

No consideration need be given here to the point of view of those who would deny the African the right of access to the cultural heritage of the world. But one questions the contention that the issue is merely one between Christian philosophy and non-Christian humanism. Educators of all schools of thought find themselves faced with a common problem of educational aims and methods, and with the argument that the education of the native peoples of Africa should be "on native lines," reflecting more than is usually the case of the background of the African's past, it being lamented that Western patterns of education have been superimposed on African tribal life.

Much has been written and much more might be written about indigenous methods of education. The methods employed varied within wide limits from tribe to tribe, and, according to circumstances of age, sex, and so on, they varied within any one particular tribe. Nevertheless, they had one feature in common; such educational methods as were employed were strictly utilitarian. Their object was to secure a continuity in the cultural pattern of tribal behaviour. The continued observance of the socio-religious complex depended implicitly on an

¹ *Africa*, Vol. xii (1939), p. 111.

adequate educational system in the widest sense of the term.

Now it cannot be too strongly emphasized that tribal culture patterns as they existed before the impact of Western civilization on tribal life in the nineteenth and twentieth centuries were completely integrated into socio-religious wholes. While it is true that there were ceremonies in which "spiritual ecstasy" tended to exclude thoughts of the "workaday" almost entirely, the "workaday" was shot through with religious significance to such an extent that a separation of the sacred and the profane was well-nigh impossible. Religious observance was intimately related to two fundamental needs in the individual and in society. It afforded a sense of protection and security in two spheres; firstly, it gave man a sense of mastery over his environment during his earthly sojourn; and secondly, in relation to eternity, it imparted a certain expectation of a place in the clan heaven. The same God, worshipped under different "praise-names," was the presiding deity over man's spiritual activities in either sphere. And education, such as it was, was the handmaid of the cultural system in which religion was the very heart of life.

There are, however, few parts of Africa where the old conditions still obtain. The "sacraments of simple folk," as Marett calls them, which mediated grace to all the tribe, now lie scattered like empty shells across the continent. Rites and ceremonies which held high place in the old spiritual life of the tribe have in most cases become meaningless, and in many cases lewd. No-one is more aware of this than the African himself, and he clings to their performance still in self-defence against the uncertainties of a new environment of which he no longer feels himself to be master. With the passing of tribal isolation, the protection and security afforded by the tribal God and by the tribal Departed have passed, and, with their passing, tribal methods of education have gone, never to return.

In this new, uncertain situation, the African himself believes that the educational system of the West can contribute more to a restoration of a feeling of security of body and mind than could a syncretistic product based largely on a revival of old tribal methods of education. Is he wrong? As Lord Hailey puts it¹ :—

Education in Africa should have a double function, namely, to provide the African with a better equipment for dealing with his environment, and to prepare him for the changes to which that environment will, in increasing measure, be subject.

Properly conceived, educational activity is the means, probably the only means, of interpreting cultural change to the new Africa. In the elementary stages, it aims at giving the benefits of literacy to pre-literate people, at inculcating an appreciation of the dignity of manual labour, and at demonstrating how human activity is best employed in raising the standards of life in the home, on the land, and in the community. In the higher stages of education, in increasing measure as the standard advances, the strictly utilitarian aspects of education give way to an introduction to the cultural heritage of mankind as a whole, taken in its widest sense ; interpreting culture, that is to say, both in relation to a time continuum and to geographical extension.

Now the old educational methods served a religious as well as a social purpose. This cannot be said to be true of the new education, except indirectly. It is, of course, abundantly true that Christianity has exercised a greater influence on the formation of educational traditions in the West during the last two thousand years than any other single factor. So much so, that the Western educational system, particularly that of Great Britain, might justly be termed "Christian." It would seem that this was in the mind of the Colonial Office Advisory Committee when, in 1925, it commended "Christian education" and "devotion to some spiritual

¹ Lord Hailey, *An African Survey*, Oxford, 1938, pp. 1207-8.

ideal" as "the deepest sense of inspiration in the discharge of public duty."¹ It was a mistake ever to assume that this commendation could be interpreted as giving any educational monopoly to Christian missions. But the sense in which this education is "Christian" needs examination; it is aptly described by Kraemer² as Christian "in a very attenuated and diluted sense." The *Corpus Christianum*, "the indissoluble unity of Church, Community, and State, which is the outstanding characteristic of the mediæval period of European history," is broken after five centuries of struggle. So too, one feels, after an incomparably shorter period, there has come a break in the misconception of Christian education as falling exclusively within the province of Christian missionary bodies.

It would be unjust to claim that the Christian missions in Kenya ever expected that an educational policy which depended on a system of Government grants-in-aid would provide a short cut to evangelization. Nevertheless, they should have gone to greater pains to define what specific contribution they, as Christians, could expect to make to the life of the African communities through the medium of education. The policy formulated in 1926 at Le Zoute for Christian missionary education was "advisory and co-operative in all forms of educational activity, particularly in relation to village communities."³ This policy remains substantially the same to-day, and its vagueness is at the root of the misconception which exists about the nature of the Church's task in the sphere of education. From this misconception springs the inference of tension between the Christian Church and so-called humanitarianism.

Quite clearly, missionary educationists are called upon to define more clearly what their specific Christian contribution to an educational programme is to be.

¹ *Cmd.* 2374, p. 5.

² Kraemer, H., *The Christian Message in a Non-Christian World*, E.H.P., 1938, pp. 26-28.

³ Smith, E. W., *The Christian Mission in Africa*, E.H.P., p. 110.

Educational missionaries in Kenya have to realize that they must face a situation very similar to that already faced by the Church in India :—¹

While the expensiveness of education is rapidly and enormously increasing, the resources on which he (the missionary educationist) can draw, both from the contributions of missionary societies and from Government grants, are either stationary or on the downward grade.

These increasingly serious handicaps make it certain that, relative to the total number of pupils educated, the proportion of those who have been educated in Christian institutions must rapidly decline, and that the leadership in Indian education which, in the providence of God, Christian colleges once exercised, and have not yet entirely lost, must in a short time finally disappear if it depends upon the volume of the contribution they make. If they are still to lead the way, as it is all-important for India that they should, it can only be by the quality and not by the quantity of the work they do.

In East Africa, missionary educators were warned as far back as ten years ago that they must give consideration to a situation of this kind. The Dar-es-Salaam Conference devoted much time to the subject and their findings are worth quoting :—²

It was evident from the discussion that the members of the Conference recognize to the full the pioneer work done by the missionary bodies in the past and appreciate their efforts to develop the education of the native. At the same time, the members of the Conference are not fully satisfied that the missionary bodies realize the vast strides which native development has already taken, and for which they themselves must receive the greatest credit. Nor is the Conference satisfied that all missionaries realize how deep is the desire of many Africans for education as distinguished from evangelization.³ This desire for education can only be met by the missionary authorities if they recognize

¹ *Report of the Commission on Christian Higher Education in India*, p. 4.

² *Report by Conference of Educationists* (1929), p. 15.

³ The reference is probably to the commencement of "Independent Schools" in Kikuyu country in 1929 as a result of a difference of opinion with certain missionary bodies on the subject of Church discipline. Very shortly after their foundation, their leaders felt the need for association with some Christian body, and eventually secured the services of an Archbishop of the African Orthodox Church to establish a Church for them. The African Orthodox Church is a body indirectly connected with the Old Syrian Church.

that efficiency in schools is essential. If they fail to recognize this, the various Governments will be forced to meet the demand for further educational facilities by the establishment and development of Government schools. It is indeed open to question whether in some areas the confidence of the African in the efficiency of the missionary as an educationist has not been so severely shaken that he may find it impossible to recover the ground he has lost.

There may have been undue pessimism about the prospect of missionary education, but the Conference gave very generous recognition to the pioneering work which the missionary was bound to undertake in the educational activities of earlier days. It is only now, in 1939, that missions are accepting the challenge which these words contain, and are examining their educational policy afresh in order to seek out the lines along which they may make a specifically Christian contribution to the task of educating the native peoples of Kenya.

There are three directions in which this contribution can be made. Firstly, a specific contribution from the Christian Church to the educational system as a whole can be made through the training of teachers. Secondly, the Church will be able to pioneer new educational activity, which might otherwise remain undeveloped for some long time ; this is illustrated by the need that exists for a more adequate programme for the education of women and girls. Thirdly, and quite irrespective of the volume of the educational work directly undertaken by the Christian Church as such, she must act as an independent critic and guide to the State in matters of general educational policy ; this is illustrated in relation to the need for mass education. Each of these three matters deserves amplification.

In Kenya, with very few exceptions, the training of teachers remains in the hands of missions. This side of missionary educational activity has been considerably strengthened in the last two years, in some cases at the expense of existing primary education. It may be that the increasing demand for well-trained teachers will

involve a devolution on the State of part of the work now carried out by the missionary Church, thereby leaving the Church freer to respond to that demand for teachers. The Advisory Committee's Memorandum summarizes quite clearly the type of man who is required of those who train him¹ :—

If the school is to make its full contribution to a comprehensive programme for the improvement of community life, a new type of teacher is required. The teachers in African villages are the chief agency through which new ideas can reach the people, and everything depends on the extent to which in their training they acquire an interest in all that pertains to the life of the community and an understanding of the relation of their work to its needs.

It is part of our Christian responsibility to provide such men from the ranks of our members.

Turning now to the second point, we must recognize that, just as the missionary Church has been a pioneer of educational activity in the past, so will she still be called upon to pioneer new educational activity in the future. The education of women and girls is still in such an undeveloped state in most parts of Kenya that we are justified in claiming that it is still in the pioneer stage. Dr. Aggrey once said, "If you educate a man, you educate an individual; if you educate a woman, you educate a family." Now the problems of family and home in particular, and those of the education of women and girls in general, are problems with which the missionary Church in Kenya is vitally concerned to-day. In addition to the need for providing some form of preparation for a "vocation of spinsterhood," the Church is concerned with finding a way that shall lead to greater Christian companionship between husband and wife in the home. At present, most of our girls, Christian and non-Christian, marry far too young; they become involved in the cares of bearing and rearing a family before they themselves are really mature physically,

¹ *Memorandum on the Education of African Communities*, Colonial No. 103, 1935, pp. 2-3.

much less mature from the point of view of personality. They are, in nearly every case, ill fitted as companions to educated husbands, and, what is of equal seriousness, ill equipped to undertake the Christian upbringing of their children. The Christian Church must devote herself with considerable zeal to a long-range programme of women's education in order to bring about the much-needed change.

The task of teacher-training together with that of increased programme for women's and girls' education may, as we have already indicated, involve a devolution of growing educational responsibility in other spheres on the State. Whether this devolution takes place or not, the Church can never abrogate her right to voice her conscience in educational matters. The need for an adequate programme for general literacy is an example of a matter in which the Church must bring pressure to bear on the Government immediately.

The Legislative Council of Kenya, at a recent session, gave its formal approval to the expenditure of £50,000 from the Colony's resources as its contribution towards the endowment of the new Higher College of East Africa at Makerere. In addition to this, it must be remembered that the sum of as much as £66 per annum will be payable as bursaries to every student sent from Kenya to the Higher College. There are very few parents in Kenya whose economic standing enables them to make any considerable contribution towards the cost of a son's higher education over a period of years. It would be very easy so to magnify the expenditure involved in Kenya's participation in the Higher College project as to appear to be out of sympathy with the African's natural desire for access to the best education that can be obtained. That is not the case. The State must, however, be reminded that it is without historical precedent in the development of the British Educational System that what is, to all intents and purposes, free State education at the University stage should precede the provision of

universal, free elementary education.¹ The expenditure of large sums from public funds for the Higher College implies an equality of opportunity of access to the facilities thus provided, an equality of opportunity of access which does not exist until elementary education becomes available to all who desire it. Now the Memorandum on the Education of African Communities made certain proposals for the extension of educational facilities in rural areas, and the report of the "Makerere" Commission makes specific reference to the need for the provision of universal education at the elementary stage. It is the duty of the Church to press for the provision of such facilities as soon as possible, and to urge that teachers be paid from public funds and placed wherever a community desiring elementary education for its members is prepared to erect and maintain a school building.

It is not possible here to develop this theme at length. Nothing more can be done than to indicate the magnitude of the problem. In 1936, the estimated native population of Kenya was 3,084,351; of these, it may be reckoned that 20 per cent., that is 616,870, were children between the ages of five and fourteen years. In that year, the elementary and sub-elementary school population was 96.8 per cent. of the total number attending schools, and numbered 97,497. These, however, included "over-age" pupils. From these figures it may be inferred that the present provision of education at the elementary stage is about one-tenth of that required to justify the provision of State-aided higher education.

In conclusion, it will not be out of place to summarize the Church's positive contribution to life in an African community where, in increasing measure, educational

¹ The universities of the middle ages had private endowments. State grants were made to English elementary schools in 1832, and to teacher training colleges in 1843. Elementary education was not made free until 1898. Scholarships and bursaries tenable at secondary schools and later at universities were provided from public funds at a much later date. Indeed, it was not until the introduction of the Education Bill of 1917 that there was envisaged a "national system of public education available for all persons capable of profiting thereby."

services will be supplied and controlled by bodies other than the Church itself. Barry¹ describes the Christian community of Apostolic days :—

The converts . . . were gathered together into a way of life, a community of the Holy Spirit, in which the authentic Spirit of the Master verified itself in changed relationships and a re-direction of the inner life.

And Kraemer translates this into the context of the twentieth century² :—

But one demand universally emerges from the situation everywhere, that is, back to the recapturing of the vision of what God in Christ meant the Christian community to be—a fellowship of believers, rooted in God and His divine redemptive order, and therefore committed to the service and the salvation of the world ; going to the bottom in its criticism of and opposition to the evil of the world, but at the same time going to the bottom in its identification with the suffering and needs of the world.

In so far as the Church in Kenya has, in the past, neglected these fundamental tasks which were laid upon her, and has sought the achievement of her divinely appointed mission by undue trust in an educational programme, she has failed her Master. But, in so far as she neglects to make her contribution to the life of the community and ceases to take her share in its educational activities, particularly along the lines here indicated, she likewise fails.

¹ Barry, F. R., *The Relevance of Christianity*, pp. 42-43.

² *Op. cit.*, p. 30.

A NEW POLICY FOR MEDICAL MISSIONS †

By H. G. ANDERSON*

THE WAY OF HEALING

UP to the first decades of the present century the title of the medical mission magazine of the society which I am serving was *Mercy and Truth* ; it was then changed to that of *The Mission Hospital*. Next year yet another alteration will be made, and it will appear as *The Way of Healing*. The changes in these titles have not been made at random, but denote very definite changes of emphasis in medical policy in missionary work. First pioneer individuals at work, then the drawing together of teams, and finally the growth of what might be termed a sort of St. John's Ambulance service made up of members of the Church as a whole. First the dispensary or dispensary hostel, then the hospital, and lastly the little armies of educators in preventive medicine organized round the hospital itself. First the doctor alone, then the addition of nurses, and last the addition of medical technicians of all varieties. First minor surgery, then major, and then all the gamut of special services. First the general practitioners of surgical bent, then the specialist, and lastly the teacher and organizer. First opportunism, then specialism, and finally community medical planning.

EXISTING ACHIEVEMENTS

It is with this new third stage that this article is concerned, but by way of preface we may glance at some

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† An address given at the Missionary Breakfast of the British Medical Association, Aberdeen, July, 1939.

of the achievements of the preceding stage, remembering that in some areas at least that stage has not yet reached its zenith and that in others it has passed it. I think we also need to bear in mind that in some senses at least the order of emergence of these various stages is a very natural, perhaps even an essential one, that the walls cannot stand without the appropriate foundations, and that without the walls the roof cannot be put in place.

Missionary societies having their headquarters in the British Isles record the treating of about nine million out-patient attendances last year, and were responsible for the care of about a third of a million in-patients in the twenty-five thousand beds of their various institutions. If we add all that the Protestant missionary societies throughout the world are doing, the totals are about nineteen million out-patient attendances a year, and about 850,000 in-patients. A staff of about seventeen thousand doctors, nurses and technicians are engaged in this work, of whom about one-tenth are Western missionaries, and about a half of these have been sent out by British missionary societies. The work is carried on in about a thousand hospitals, and more than double this number of dispensary institutions. Surely there is no need to stress the tremendous influence on the communities concerned of work on such a vast scale.

Much of this work is of rather an elementary nature, but at the other end of the scale are institutions such as the St. Luke's Hospital in Tokyo, the Lester Hospital in Shanghai, and the medical work of the four big medical schools in China which must be ranked very highly indeed by ordinary professional standards. The tribute can in most other cases be paid that the work is excellently adapted to the surroundings in which it is placed, and has set standards which only in relatively few instances are being surpassed by Government institutions of later growth and far greater resources. Undoubtedly the coping stone has been put in many cases to the structure of Western medicine in lands where these institutions were

the pioneers. All is ready for the roof, and it is about that roof that what follows chiefly must concern itself.

While one can talk of the existing work of medical missions in terms of hundreds of thousands and indeed millions such figures look small compared with the millions yet unprovided for. It is true that half the hospitals in China at the outbreak of the present war were mission hospitals, but the actual position was that there were only about five hundred smallish hospitals then to care for a population of some four hundred millions. In India the mission contribution must be measured against a population equally large. In either country the mass migration of the whole British and North American medical professions would still fail to supply the numbers needed.

NEED OF A NEW POLICY

Has the Christian Church any responsibility for the sufferings of these untouched millions? Our answer to this question must not be too largely biased by our Western assumption that health services are primarily the concern of the state. The teaching and example of the Great Physician demonstrated clearly enough that, equally with sin, suffering was a primary concern of the Heavenly Father, and however indirectly the Church assumes its responsibility for showing forth the Father, it cannot, except to the real peril of its own soul, divest itself of such responsibility. If this be so, then what influence should it have on medical mission policy? The answer is beginning to emerge.

In general the Church has the duty of supplementing to the utmost of its resources existing facilities for the relief and prevention of suffering. The channels which it has for the most part used hitherto are inadequate, and its resources are not yet being used to the best advantage. Two major methods stand out prominently as remedies, first, the multiplication of existing personnel through the training of non-Westerns in modern medicine, and secondly the application of the principle that prevention is better

than cure. The Chinese Government, realizing that for economic reasons it is unable to deal with the problem of disease adequately by curative methods, has put preventive medicine in the forefront of its medical policy. The requirements of preventive medicine can far more easily be met with existing resources than can those of merely curative medicine. My own society in its new medical policy fully endorses this point of view.

CHRISTIAN MEDICAL TRAINING

To deal first with the problem of medical training, a problem which has only been at all effectively met in China. The training of medical students in our own land has not yet passed out of the reach of justifiable criticism even in fundamentals. In North America, too, thanks to the facilities for training being less than the demand, standards are claimed which belong rather to the students selected than to the intrinsic worth of the educational system and syllabus. There is still insufficient emphasis on the fundamental and overwhelming importance of the pre-clinical subjects, and too great a tendency to attribute a scientific importance to clinical medicine *per se* rather than to treat it as the stage of the application in detail of the pre-clinical sciences. The result is that few students are really convinced that clinical medicine is essentially an art, the art of application of the findings of the pre-clinical sciences to patients as individuals differing almost infinitely in temperament, experience, and environment, the one from another. Man is represented as a physiological mechanism, and his spiritual and psychological attributes have little place in the teaching given.

Some may wonder what this diatribe has to do with the question of medical training in the mission-field. The answer lies in the unfortunate fact that, while the more spectacular and impressive and fool-proof methods of modern medicine have won a deserved reputation well attested by the enormous numbers of patients who seek its aid, yet in a very large field of disease, that in which

the human factor is most prominent, modern medicine is often failing to compete with the native medical systems. Mission medical schools, therefore, which merely perpetuate the secular training of Western medicine are already faced with the dangers of quackery or coldly mechanistic methods in the graduates whom they are turning out. Christian and medical principles tend to be kept in separate compartments. Christian principles are limited to questions of conduct and personal relationships, and are not made the basis of the philosophy of medicine. The problem of human suffering is treated objectively and students are not made conscious of the fact that as healers and preventers of disease they are fellow-workers together with God in the redemption of the world. To me such a mistaken conception of the meaning and purpose of the medical profession is quite fundamentally wrong.

The time is ripe for the Christian Church to demand a radical change in the whole attitude and approach to the training of medical students, and I think we have our opportunity for the necessary first experiments in India, the land of the *ashram*, where as yet medical missions have had little share in medical education, and where the results of a secular medical education are in many respects most glaring.

I do not think that the principles of the *ashram* should be applied in the first place at any rate to the teaching of the pre-clinical medical sciences, which, after all, *are* medical science. But I am quite certain that the principles of Christian community life centring in a Christian hospital and its clinics could be realized, and that the result would be the permeation of the practice of medicine with a Christian philosophy which would gradually revolutionize the whole position. The curriculum might meet with opposition from the Government at first ; only the most sincere and altruistic students would be willing to face the results of such opposition in their subsequent practice and medical standing. But equipped as they

would be to meet disease from all its aspects, their new technique would soon place them at an advantage over their mechanistic fellow-practitioners which would ensure the future of the experiment. Such a system of Christian community training could be equally well adapted to the training of nurses, medical technicians, and that vast army of lay-helpers which I believe to be necessary to meet the problem of human suffering in poverty-stricken lands. Moreover such a system of Christian medical training is equally essential in that other land of vast rural populations—the continent of Africa, and I hope the time may not be far distant when a similar experiment may be launched there.

HEALTH EDUCATION OF THE MASSES

I think it is hardly an exaggeration to say that ninety per cent. of eye disease in the East is preventable. Similarly the basic causes of most tropical disease are preventable; one has only to recall such slayers of millions as malaria and other blood-parasite caused diseases, the enteric fevers, the dysenteries, tuberculosis, and the septic infections, to give ready assent to this premise. In most cases a fundamental factor is bad nutrition and living conditions, the ultimate relief of which is in large measure an economic problem. At the same time it is by no means an economic problem alone; even more fundamentally it is a problem of education, and where education is limited to fixed institutions it is a very slow process with much initial inertia to overcome. We, I am sure, are quite willing to acknowledge that in our own case our knowledge has been to a very small extent instilled into us, and to a very large extent imbibed from the most intimate factors in our environment, our friends and our books. Preventive medicine imposed from above meets with most discouraging resistance from those it is intended to help. It must seek to permeate the community through already existent channels of life and thought by a seepage rather than a flow.

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Much can and should be done through the school system, but in the meantime what of countries such as China, India, and many parts of Africa, where an eighty per cent. illiteracy exists? Moreover, we are also faced with the fact that the vast majority of individuals in every country are not in the least able or disposed to pass on to others what is taught them, or to find a practical application for what has been taught. The Church where it is true to its message preaches the infinite value of the individual, and in so doing lays the very basis of motive for sharing with others the good things which the individual receives. For this reason a passion for literacy has always been a feature of the Christian Church. Similarly, wherever a living Church is found there is service of the community done on a voluntary basis, or for rewards wholly incommensurate with the actual services rendered, though not necessarily organized by the Church itself.

In the Church, therefore, in the measure that it is really Christian, literacy, intimate association with the community thought and life, a true valuation of human life and consequent readiness for service, and a missionary attitude, are all waiting to be used in the cause of good. Evangelization in Africa and the East has been of such a nature that though large gaps have been left permeation is very widespread. For example, though only fifty-five per cent. of China can be said to have been evangelized, there are twenty-five thousand Christian congregations spread out through the length and breadth of the country. The Chinese Government has recently expressed its warm approval of the nation-wide service given to refugees and wounded by these churches. In the larger mission fields no better vehicle for the education of the community in simple preventive medicine exists than the Christian Church in those areas. How then can the Church be mobilized to this end?

THE DUTY OF THE CHURCH

Evidently the Church must educate its members to their responsibility, and must rediscover in the life and teaching of Jesus Christ an adequate motive for this. Mere humanitarian reasons are quite inadequate where there is not at bottom the Christian philosophy of life in however simple a form it may be held. The appeal may come from the Christian doctors of the Church, but it can only succeed if it is grounded in the teaching of the Gospel itself. Experience in the field has already shown that.

To what Church members should the appeal be made? Here a division might be made into three main voluntary services. The first, perhaps not strictly preventive at all, a sort of St. John's Ambulance service, trained to assist actual medical workers in dispensaries, travelling clinics, and special medical centres. The necessary educational qualifications are fairly obvious in such a group. The second, a service of medical evangelists, trained not only in the giving of simple health talks, but taught to realize the bearing of Christianity on the problems of health and life. And lastly, the service of the ordinary Church member supplied with health tracts whose contents are familiar to him, whose field of service is that of the ordinary human contacts which surround him in the non-Christian community. Modifications of such a scheme are many, for this new method of mass attack on community disease problems is still in the experimental stage.

The new scheme at its initiation makes heavy demands on the time and energies of the trained medical staff already burdened enough with their ordinary professional duties. But as it begins to take effect a lessening of the strain results from the fact that much of the simple, straightforward work of out-patient dispensaries can be delegated (more than eighty per cent. of the patients seen can be handled, once treatment has been ordered, by those less highly trained than a doctor). Moreover, patients begin to come at an earlier stage of their disease,

with some knowledge of its nature and the measures necessary for its cure, and no longer needing the prolonged reassurances and explanations that were once necessary. The actual incidence of disease begins to fall as the effects of the educational work begin to spread. I have myself seen such a happy turn of events in a community in a brief period of a few years. Closer supervision becomes possible as the pressure of the doctor's work is relaxed in this way, and greater perfection in the system results. Naturally a Church which is able to preach a gospel of love in deed as well as word makes a deep impression on the community in which it is placed, if for no other reason than that it has got far closer to the spirit and practice of the early apostolic Church and its Master.

This is necessarily a very brief summary, but I hope sufficient to show that in these new methods the Church has a means of dealing with the problem of suffering on a vast and very effective scale.

NEED OF SUPPORT FOR NEW POLICY

One very essential part of all missionary policy is that its aims and obligations should be fully understood and appreciated, not only where it is being carried into effect, to make missionary work possible at all. Our present home constituency has been brought up to ideas of the nature of medical missionary work which are not easily to be changed, and for the implementation of this new policy it will probably be necessary to go out and win a new and additional body of supporters. Missionary societies are therefore faced to-day with a double problem, first the maintenance of interest and support amongst a generation of supporters who inevitably grow older each day and therefore less able to win the help of the succeeding generation for the cause which has inspired them ; and secondly the need for finding a new body of supporters to whom this new and adventurous policy will appeal. Meantime, hospital buildings and equipment are wearing

out even more quickly than the generation who gave them, and hospital staffs, often inadequate for their present heavy duties, are faced with the need for that reaching out into the deep which I have outlined.

Quite frankly medical missions have reached a crisis—we face not merely the wear and tear of the years but also a clear challenge to advance to fresh adventures in the Master's service. A new recruiting campaign is needed not in the first place for missionaries but for those workers at home who will supply the really desperate needs and help to meet the grand new opportunities facing the army of God in the field. May I therefore end with an appeal for recruiting sergeants to step out from the ranks, and add to the personal services that they have given in the past a new emphasis, the enlargement of that part of the army of God which has to "stay by the stuff." There must be mass movements at home to parallel the mass movements overseas. It requires new thought, new devotion, new inspiration, but our cause is the cause of the Master who said : "Behold, I make all things new."

FIFTY YEARS YOUNG. THE JUBILEE OF THE STUDENT CHRISTIAN MOVEMENT

A MISSIONARY STORY

By OLIVER S. TOMKINS*

IN October, 1939, the Student Christian Movement is celebrating its Jubilee. The occasion is one on which not only those who have worked in the movement, but also all who care for the missionary enterprise, must surely give thanks to God. The S.C.M. has always been missionary, and throughout its history the Movement has had a close relationship, both in giving and in receiving, to that whole miraculous expansion of the Church on earth which is the marvel of the last few generations.

Various streams flowed together to form the beginnings of the S.C.M. as it is now known, but the strongest of them are missionary. In 1886, at Mount Hermon, Massachusetts, a student conference was held which was a starting-point of missionary revival. From that gathering there went out a band of men pledged to one another by the vow that they purposed, God willing, to give their lives to missionary service. In the autumn of 1889 there happened the meeting of which the S.C.M. now celebrates the fiftieth anniversary and at which the first men to take a similar pledge signed on from Great Britain: The

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movement continued in sporadic form, and during those years there was a great kindling of missionary enthusiasm in the British universities. The evangelistic missions of Moody fed the flame ; the devoted and inspired leadership of Henry Drummond in Scotland kindled it among the students of Edinburgh ; the example of the " Cambridge Seven " quickened it. The man who was responsible for giving the enthusiasm an organized expression was the late Robert Wilder. In 1892 he was responsible for the founding of the Student Volunteer Missionary Union. Within a few months 491 men had signed the pledge " It is my purpose, if God permits, to become a foreign missionary." What is now known as The Student Christian Movement (at first known as the Inter-University later as the British Colleges, Christian Union) was founded a year later to serve as a broader base for this missionary crusade and to carry on the work of evangelism at home and in one's own university, a duty which was rapidly discovered to be the first task of those who had given themselves to the missionary vocation.

So the S.C.M. began, and its future history may well be considered under sub-headings of its first missionary purpose. First, its direct contribution to the missionary enterprise in men and ideas ; secondly, its discovery of the necessity for Christian co-operation aimed at Christian unity ; thirdly, its application of the missionary outlook to society at home.

But first it must be pointed out that to concentrate only on Britain would be to give a very partial account. Each of these three aspects of its development is dominated by the fact that it was an *international* movement which was growing. In 1895, at Vadstena Castle in Sweden, Dr. John R. Mott and a few others, including Robert P. Steer and Baron Nicolai, founded, in the presumptuousness of faith, an international Christian student movement which they called the World's Student Christian Federation. From that day to this, the missionary vitality and Christian insight of the various national movements has

been in direct ratio to their living consciousness of being members one of another. The World's Christian Student Federation, which started with six national movements, now has twenty-six nations contributing to full membership, and another fifteen in which affiliated or corresponding movements are at work.

THE S.C.M. AS PRODUCER OF MISSIONARIES

For many old friends of the S.C.M. the searching test of its vitality is always "How many new missionaries did you get last year?" The test is a fair one and reveals a fundamental characteristic of the S.C.M. It is perhaps not unfair to say that before the wave of missionary enthusiasm which created the Student Volunteer Missionary Union in the 1890's, the majority of those who served the Church in the mission field did so without the advantages (and disadvantages) of a university education. In Britain, and to a greater extent on the Continent, they were ordinary Church members who had received a short special training at a missionary college—such as those at Basel and Paris—whilst the challenge of missionary work was almost unheeded in Christian circles in the universities.

The figures of those who made the missionary response from the colleges of Britain and America alone was 16,000 by 1933. To these we must add the many who have sailed in the six years since, and those—of which figures are not easily available—who have gone out from the Continent, especially from Germany, Switzerland and the Scandinavian countries. Add to this tally those who took the pledge but were prevented from sailing, and those who, conscious of a clear call to stay at home, were nevertheless led by the Movement to give missions a central place in their prayers and alms, and it will be seen that in numbers alone the contribution is not negligible.

Of course there were very many who went out without owing their decision to the S.C.M. As we shall consider

later, this was especially true, in the early years, of those who were of another type of Churchmanship from the fervent Evangelicals from whom the founders were largely drawn. It is also true that many joined the Student Volunteer Missionary Union after deciding, quite apart from it, to be missionaries for the sake of fellowship with others who had adopted a like vocation. But on the whole, the Movement undoubtedly gave the whole Church an impetus towards missionary activity which it would otherwise have lacked.

THE CONTRIBUTION IN POLICY AND THOUGHT

Numbers alone can be a meaningless cipher. It was the quality of some of the men who were produced that perhaps counted for most. They were enabled to make contributions in missionary education at home and in thought and policy abroad which have, in the last two generations, transformed the Church's missionary work.

The call to men actually to become missionaries was always based on the conviction that only a home church whose every member was missionary-hearted could ever win other nations to Christ. The Liverpool Conference of 1896 adopted as its motto, "The Evangelization of the World in this generation," and those fools for Christ's sake, who blazoned that motto through the churches, achieved an amazing result. But the churches were distressingly slow to respond. Bands of students gave up their vacations and week-ends to conducting campaigns and running study-circles in churches and chapels throughout the land. Douglas Thornton, in 1896, produced *Africa Waiting*, a text-book which proved to be the pioneer of a new style in missionary propaganda.

At the same time, within the S.C.M. a technique of study-circles and reading was being evolved which was more suited to the standards of university education. The effects of this were profound. The early missionaries had abounded in zeal, but only the exceptional ones enriched zeal with knowledge. There was, in the early

movement, a *naïveté* and lack of self-consciousness which made missions too often the innocent hand-maiden of imperialism and the unconscious destroyer of ancient cultures in the interests of nineteenth century morality. With the more scientific study of missionary methods came the awareness of other great religions, native cultures, social and economic forces and the relativity of European standards. This movement is not yet exhausted, though it has entered upon a new phase. Hendrik Kraemer's recent *Christian Message in a Non-Christian World* represents a reaction against the dangers of syncretism and of tempering the Gospel too much to changing conditions which evokes sympathy in circles far beyond those which accept Dr. Kraemer's theology. At the same time, Dr. Merle Davis's report for the Tambaram Conference on the economic factors dominating the life of missionary churches is only the latest manifestation of the same awareness that was born in the missionary study circles of the '90's. The work of Thornton and Temple Gairdner in the Near East and of a host of other scholars in Africa and the East, laid the foundations of the modern phase of missionary work, a vital concern for the true interests of an indigenous church.

The effects on missions of drawing into service a large number of men already technically equipped as doctors, teachers, educational administrators and so forth, are too obvious to need emphasis. Such supplements to the purely "evangelistic" task of missionaries had grown up ever since the beginning of the nineteenth century, but the increase and change in personnel affected the character of their development. The most important result was probably in the new sympathy and co-operation between missionaries and Government officials which, for example, enabled Dr. Alec Fraser to obtain for Achimota its characteristic foundation combining government and missionary responsibility, and which have enabled many areas of Africa and India to be administered, from the point of view of health or education, on a co-operative basis

between missions and government. This change was in no small part due to the friendships formed within the S.C.M., either naturally or through conferences designed for such types, between men who were intending missionaries and those who were going abroad in administration or commerce.

The third element in missionary thought leads directly to the second main characteristic of the S.C.M., its deep concern for Christian Unity. It was among the leaders of the S.C.M., notably through J. H. Oldham, that the Edinburgh Conference of 1910 received much of its character, when the total responsibility of Protestant Christendom for missionary work was faced for the first time. There the crying need for co-operation among Christians in the face of the non-Christian world was so clearly seen that certain developments became inevitable. The roots of the International Missionary Council lie in the Conference of 1910, but it is equally true that "Faith and Order" and "Life and Work" spring from it too.

THE S.C.M. AND CHRISTIAN UNITY

The place of the world-wide Student Christian Movement in this developing work of co-operation is undefined but undeniable. It was primarily just a question of *people*. Men and women, as students, learned to think axiomatically in terms of co-operation. That position was not reached without toil and prayer. The British S.C.M. in its early days was of a generally "Evangelical" outlook, and the differences of church tradition tended to be overlooked within a circle, drawn from all denominations, but concerned primarily with personal evangelism. Such people as the Anglican "High Churchmen" or Nonconformists of distinctive tradition like the Baptists, knew little of its work and generally suspected what they knew.

The man whose passionate concern for unity largely transformed the scene was Martin Trafford, during the

short period in which he acted as Theological Colleges' secretary of the S.C.M. He was the first to promote retreats between members of different denominations, at which a serious understanding of differences was sought and found. To those retreats there came many who are now leaders in the Ecumenical Movement, among them a young Fellow of Queen's College, Oxford, named William Temple. There was hammered out the now fundamental characteristic of the S.C.M., its "inter-denominational position." At first (as still among those who do not understand it) it was often feared and misinterpreted. But gradually men of deep conviction came to see that it stood, not for a colourless ignoring of differences, but for a vigorous, humble and rejoicing recognition of the convictions of others without prejudicing one's own. It was sustained by the faith that the God Who made the Church to be one will sustain, through all delays and despair, those who seek its unity. Leaders like Edward Talbot, Charles Gore and Walter Frere were won over to this adventure, to the great enrichment of the S.C.M. then and since.

THE S.C.M. AND "THE SOCIAL MISSION"

It is not fanciful to see the S.C.M.'s conviction about "the social relevance" of Christianity as the direct outcome of its missionary origins. It was all a part of that surging claim of "the world for Christ." The tradition of Maurice and Kingsley, and their later successors, was grafted on to a conviction already present, partly brought home again by missionaries, that the Gospel speaks to the whole life of man. It was at another of the Quadrennial Conferences in 1912 that the missionary and social concerns were fused in one programme. The same technique of study circles, familiar for missionary and re-union ends, was enlarged to cover social and international questions. The big Quadrennial Conferences were always "*Missionary and International*" conferences. The post-war years, with their vast increase in

the scale and urgency which social and political questions presented, only served to strengthen a line of activity already well established.

THE S.C.M. TO-DAY

These three strands are woven into the whole life of the S.C.M. as it exists to-day. The Student Volunteer Missionary Union is still a distinct body within it, recruiting men and women for the missionary societies. "Interdenominationalism" is still one of the great discoveries that comes to its members. The Christian vocation in social and political questions is, in these days naturally, a deep concern.

But they are all seen as part of a whole, as part of the universality and depth of the Gospel. The S.C.M. feels itself to be a part of the Œcumenical Movement, in which missions, Faith and Order and Life and Work (for all their distinction of function) are inseparably intertwined.

The S.C.M. has given more, over the last fifty years, to the leadership of this movement than any other unofficial and voluntary body. Simply to count the proportion of ex-S.C.M. leaders at any of the œcumenical meetings establishes that as a simple fact. Such a statement is not an arrogant one, for God gave and gives. The S.C.M. can be proud of its past, but proud with the humility that recalls a debt and registers a vow. God raised up men from among its members who have done great things for His Church. And because of that, the Movement grew in range and depth, and knows to-day that God still wants from it men and women who will pass on, from student days, to serve the Church in all the limitless range of its redeeming mission.

THE INFLUENCE OF CHRISTIANITY ON AFRICAN LIFE

By GREENSTOCK NYOVANE*

THE influence of Christianity upon the Bantu is deep and far-reaching and can be traced in almost every phase of human relationships. It is the purpose of this article to illustrate its effects in connexion with marriage, the position of women, and witchcraft.

We may consider first the relation of husband to wife ; the head of the family was a petty chief in his own kraal ; he did no manual labour ; the whole of the domestic work fell to the lot of his wife, who was a drawer of water and hewer of timber ; she, along with the boys, was responsible for the tillage of the land while the husband sat round in the cattle kraal, basking in the sun. With the preaching of the Gospel, the equality of either sex in the eyes of God, the love and Fatherhood of God were welcomed by the African, who now looks at life from a different point of view. The relation of husband to wife has taken a different shape ; the former no longer looks upon his wife as a low member of the family, but he takes her as a life partner and joint heir of all his possessions. The burden of performing the low duties in the kraal is becoming alleviated. The husband shares the work with his wife.

Many customs which obtained in the past are gradually losing their importance. For instance, a daughter in a home was a kind of investment, so that a father who was

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blessed with many daughters was looked upon as a rich man by his neighbours because of the dowry which the daughters fetched at the time of marriage. This old custom has a great bearing on the life of the daughter in her father-in-law's home. If dowry had not been paid and she became sterile, her people-in-law would put it down to the fact that it was because the dowry had not been paid ; but to-day there are parents throughout the Union of South Africa who attach very little importance to this custom ; to them the choice of a partner and prospects of future life count more than dowry ; however right or wrong this may be in the eyes of some people, Christianity has been a modifying influence in this old custom. In a Christian home a father is a kind of priest ; he is responsible for family prayers ; he gathers the family together in the evenings for evening prayer. This itself is influencing the daughters to seek Christian partners in marriage. Once a young man visited his spouse's home, and when the family gathered for evening prayer, the young stranger was given a Bible in order to lead in prayer ; as he did not want to expose his ignorance, he opened the Bible, but instead of finding a text, he kept on saying, " Brethren, this book is leading us to judgment." The young people present were very much amused. Soon afterwards the fiancée broke the engagement on this account—that the young lover neither had education nor had he embraced Christianity.

Christian education is changing the life of a woman in the kraal, and through the contact of European civilization African men look on life from a different point of view. Native homes are built on the model of European houses and much that is European is being assimilated, viz., furniture, cooking pots, etc. The schools of agriculture have taught many a young man new methods of ploughing, and this has freed the woman from the burden of ploughing and weeding. Almost every young man in the territories who intends to marry and settle in his own home has a great desire to obtain new models of ploughs ;

a young married man would rather buy bags of mealie meal or pay so much money to grind his bags of mealies in order to free his wife from grinding.

As to education, African women are advancing in a marvellous way ; they are almost equal to men in educational attainments. The country is full of educated women who have been trained as teachers and nurses ; others have taken domestic science courses—courses in handicraft, weaving and dressmaking. The South African Native College, Fort Hare, is sending out women graduates almost every year. These live as civilized women ; they are no longer exposed to various trifling taboos and irksome manual labour in the kraal. When married they feel that they are co-equals and life partners to their husbands.

The difficulties of heathen converts are nearly the same all over, but the most difficult cases are the polygamists. To have many wives is considered an honour among heathens, but when a heathen has been converted he is asked to put away all his wives except one.—he must make provision for them and their children. This is a most difficult thing to do. As a result of this, some fall back to their old ways of life and are thus lost sight of. Indeed those who have a knowledge of reading the Bible often justify their action by pointing out that polygamy was allowed in the Old Testament times and that there is no reason why it should not be allowed at the present time ; these people are being encouraged very much by the ministers of separatist churches, viz., the self-ordained ministers who often broke away from their original churches for certain grievances. It is very common to see a minister of that kind cohabiting with a woman, or it is common to see a minister who has thrown away his wife shepherding a congregation. It is such ministers who encourage the converts to hold on to their old ways, even though they had embraced Christianity.

It is inconvenient to discuss here the difficulties and problems of a polygamist's home, but it may be right to mention one thing only, namely—witchcraft, which dis-

turbs many homes of Christian people at the present time. The wife of a polygamist, jealous of the other wives, tries hard to get rid of her rivals by use of witchcraft, while the most beloved wife uses charms to keep up the love of the husband. Death of children of either wife is believed to have been caused by witchcraft. Thus such a belief spreads, and in these days it has become one of the great difficulties among the converts. Even people of three generations of Christian tradition are still subject to this belief. It is hoped that with the passage of time this will disappear.

The Church is the civilizing influence among Bantu. She is faced with many problems of witchcraft, superstition and strange beliefs among her converts ; but she is gradually educating her children. Even now these strange beliefs are not so threatening as they were a century ago. These beliefs have their rise in superstition, but this cannot be accountable to the Bantu tribes alone, because even among the most civilized races there are some individuals who come under its influence. With the Bantu it is worse, for they have not advanced far in the scale of civilization. Thus the Bantu are confronted with many beliefs which more or less disturb their faith in God. It is these beliefs which cause them to fall back on their old practice of heathen rites. Many stories are being told of water-sprites (Tikoloshe) and the Mother of the River (Icanti).

Sterility of women is assigned to the evil influence of the water-sprite and the party concerned has to devise means of avoiding him. In doing so there is recourse to the heathen practice of magic. It is also believed that when anyone has seen the mother of the river (Icanti) he must surely die unless a herbalist is sent for at once to give him a drug, but even then the health of the person is broken for life. In spite of this the influence of Christianity is making itself felt throughout the native territories, for there are some Christian converts who do not believe in medicine either administered by a European

or African, but instead they believe in the healing by faith. These profess no fear of the evil influence of the water-sprite ; when ill, generally friends come to suggest the need of the services of a witch doctor, but this advice is often refused. At the outbreak of smallpox on the Rand it was discovered that the people who were mostly affected were those of the Zionist Church, who did not believe in medicine. However untrue this may be in actual practice, yet it throws light upon the kind of spiritual life of Bantu Christians in the years to come.

A belief in omens and charms is another stumbling block to many Christians. There are birds of evil omen such as the Hammer-headed Shadow Bird (U-Tekwane) and the Ground Hornbill (Intsikizi). When any one of these alights upon a house there is fear among the members of the family in case one of them falls into a great disaster. Here again the party concerned is forced to seek the services of a diviner, who may sense the cause of calamity and trace it to some jealous neighbour. Christianity is very much weakened by such beliefs, but this tends to disentangle itself with the passage of time.

There is another custom, viz. Hlonipa—to respect or to reverence. This custom forbids a married woman to use her father-in-law's name, and in addition to this, all words whose initial syllable is the same as the initial syllable of her father-in-law's name are not to be used. A husband has to reverence his mother-in-law's name in the same way, so that the party concerned has to find equivalents of the forbidden words. With the advent of Christianity this custom loses its importance.

In heathen Africa the death of almost everyone, old and young, is looked upon as the work of witchcraft. So much so that in less civilized communities under chiefs, a man suspected of sorcery is liable to be banished, and life in that community becomes barbarous and insecure, but when the sun rises darkness flies away. The medical missionary steps in, bearing a torch. Soon the darkness in which the native is wrapped up flies away.

A medical mission station opens, and the doctor treats the diseases which are believed to have been caused by witchcraft, but without using the magical art ; soon it dawns upon some people that it is not every disease and death that can be traced to the evil influence of the water-sprite, and when the African begins to know about God, then he looks at things from a different point of view. He learns now that diseases are not caused by witchcraft, but by bad food, uncleanness and overcrowding in the huts. So a medical mission station stands for the education and enlightenment of African mothers in the kraals, and by its help belief in witchcraft is lessened.

By the aid of a medical mission station, a polygamist's wife who was leading a bitter life in the kraal was relieved of shame and anxiety. She was being attacked by severe headaches, sleeplessness and sometimes loss of appetite, and she was becoming blind. At night she had all sorts of bad dreams, viz. water-sprite, strange birds, elephants and snakes. She then began to suspect her rival, the other wife of her husband, of having bewitched her. She was taken away by her relatives, who consulted a witch doctor, by whom it was found out that her illness was caused by her young rival, who had been using love charms, the effects of which had injured her health. The witch doctor took a razor blade, a basin of water, a polished horn, powders and other stuffs. With the razor blade he made incisions on the eyebrows, he smeared a stuff at the other end of the horn and began to suck blood out of the eyebrows by the use of the horn. He threw the powders on a burning coal and the hut was filled with a nice smell, then he washed the horn in the clean water. He noticed that a beetle had come out. Again he sucked the blood—there came out a locust. At the third time grey hairs came out. The witch doctor pointed out that those things were the cause of sickness and now that they were out the patient would recover. It is true the woman got relief as far as the headache was concerned, but she remained blind until an evangelist advised her to go to a

medical mission station for treatment. She was operated upon successfully. Her joy was beyond telling then. She took the evangelist as her benefactor and was finally converted to Christ. Her burdened heart was lightened and her soul was brought close to Him who "When He saw the multitude was moved with compassion towards them." The African in many parts of the Province of South Africa is beginning to realize the spirit in which the missionaries are following their call to minister in the spirit of their great Master-BUILDER who gave bread to hungry multitudes, healed the sick and forgave their sins. With cheerful hearts in face of many difficulties, they are trying to brighten the lives of the suffering by fighting disease and lessening pain that "His Will may be done on earth as it is in heaven."

There was a certain witch doctor, Zigodo, who quarrelled with an evangelist in the native territories. The former was an outstanding herbalist of great influence in the community ; he was very much feared on account of his skill in magic. Like John the Baptist, denouncing the sin of Philip with Herodias, his elder brother's wife, the evangelist denounced the practice of the herbalist because he boasted of his skill in healing and killing people by the use of witchcraft. Young men became victims of his passion and people were afraid to oppose him because he would kill them—thus the quarrel arose. The witch doctor threatened the evangelist with death, that he would cause him to be struck with lightning and that he would have his supper in heaven. The evangelist calmly answered him that as he stood for the name of God, nothing of the kind would happen to him. The neighbours began to wonder what the end of the quarrel would be. About noon the clouds began to gather, and soon deep peals of thunder were heard. The witch doctor came out, jumping about and working himself to a great pitch of excitement, while the evangelist went to the Church in front of his house to pray. The rain poured heavily, accompanied by deep peals of thunder and lightning ; almost everybody

believed that this was the end of the evangelist's life on earth because belief in witchcraft had a great effect on the minds of the people. But when the storm was over, the corpse of the witch doctor was found covered with hailstones, for the lightning had struck him. One may imagine the effect of such an event on the minds of those people who believed in witchcraft. It was a duel fought between the powers of darkness and light ; however unbelievable this story may be, yet it throws light on the kind of life lived by Christians in heathen surroundings.

The crowning feature of the work of the Church of the Province is the founding of Native Sisterhoods and Brotherhoods. The young Bantu have learned to value sacrifice. It is a big step forward on the part of the African from polygamy to monogamy, and from thence into celibate life. The difficulties in a polygamist's home are many and varied ; while some men delight in possessing many wives, there are others who are much happier when freed from associations with a number of wives ; some have advanced far in their ideas of marriage. They are not only pleased to see a man possessing one wife, but they work farther than that—into the beauties of celibate life and the entire dedication of one's life to the service of God. The Church of the Province has encouraged both young men and women who have felt the vocation, and has started Sisterhoods and Brotherhoods for the native young men and women. These may be seen at present at St. Cuthbert's, Tsolo, and in other parts of Basutoland girls are duly professed as Sisters. In the diocese of Bloemfontein there are Native Brotherhoods which in time will furnish the Church of the Province with African priests, duly professed as Fathers. It is when the Church is blessed with such devoted bands of men and women that Christianity can be said to have been really established ; possibly from the ranks of such men African bishops may be drawn to crown the work of the Church in these parts.

THE CHURCH AND EDUCATION AT HOME AND ABROAD

By FRANK A. SMALLEY*

IN reply to a student of ours in the West China Union University who said he would like to take a course on "The Apocalyptic and Alexandrian Philosophy Compared," we answered, "Oh, you took that course last year when it was included under the courses in religion under the title 'The Book of the Revelation and the Johannine Writings'!" We had changed the titles of our courses in a first attempt to meet the regulations of the Chinese government regarding the teaching of religious courses. Owing to the force of circumstances we were driven to realise the fact that we had drawn all too clearly the distinction between "secular" and "religious" courses, and we found out too that most of the religious courses could be fitted quite well into other departments.

Thus, under "Philosophy" was listed the course mentioned above. This suggestion was not made by a fellow-countryman, and to the mind of the writer was a little "far-fetched," if not an unwarranted stretch of our morals. Other courses such as "Man and the Idea of God" took a more legitimate place in the department of philosophy. Sociology gained two more good courses when those on the Prophets of the Old Testament and on the "Kingdom of God" were described respectively as "The Early Hebrew Reformers," and "Religion and the New Social Order." The Old Testament and the historical part of the New Testament fitted easily under

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"History," and the remainder of the Bible found its place in the Department of Literature under such titles as "Early Hebrew Literature" and "The Poetical and Wisdom Literature of the Hebrew People."

After the new Catalogue had been printed the full significance of our action dawned upon the writer. Had we not done what ought never to have been undone? Why had we tried to strain out religion from life in general, from history and literature, and from philosophy and sociology, and then labelled the residue as "secular"? The attempt to teach those subjects after they have been denuded of religion can never be accomplished successfully: mythology, ritual, and religion are woven inextricably into the anthropological and psychological make-up of the human race. The past cannot be understood without them, and the present can be understood better when we realise that the same urges which led our ancestors to totemism, magic, and religion are still potent factors in the psychology of individuals and of nations, though their external manifestations may have altered.

We had done ourselves a bad turn in China by separating the religious and the secular and putting large labels on them so that the non-Christian forces knew what to aim at. We had done Christianity a disservice, too, by suggesting that the whole content of Christianity was contained in "religious courses"—a Christianity divorced from life, a sort of museum specimen separated from the truth and beauty in science and art, history and music, and all else that goes to make up life.

This parable has a bearing on our educational system at home and also on the question of the relation of the Church to education in general. The division between the religious and the secular has produced some knotty problems in the field of education as a whole and in the question of the acceptance of a common curriculum for religious education in particular. We have strained out the religion and put it in a well labelled and "corrugated"

bottle so that parents who fear a particular kind of sectarian Christianity or religion in general can ask to have their children excused religious instruction. Instead of being one of the vital forces in history and literature, it is regarded almost as a minor addition like "dancing," or "French, music and washing," which the Mock Turtle said he did not take at school because they were "extras."

After penning the above words we came across a report of some remarks made by Sir Charles Grant Robertson in an address at Westhill Training College. He said, "No boy or girl can go out properly equipped to deal with life without an adequate knowledge of the spiritual. Therefore an education in the spiritual, rather than education in religion, is not a luxury or an extra which you can take if you can afford it or if you have the time and taste for it; it is an essential. If you have not got it, you are going out with one hand tied behind your back."

This division between the religious and the secular was not made by the ancient Hebrews, and in many respects the Jewish religion was more care-free and joyful than a large part of our Christianity is. Nor is the effect of this false antithesis felt in our educational system alone; the religious neurosis which is common to many people of middle age may be the result of a failure to participate in anything "secular" without a sense of guilt—a condition that makes life unnatural and produces morbidity.

But while we strongly urge that religion should not be "strained out" from history, sociology, literature, and philosophy, and kept as something separate, we do not suggest that its replacement under those various studies will do away with the need for some religious exercises which will meet the needs of some of the primary urges of human nature in our pupils. Moreover, it is becoming increasingly obvious that the training of the intellect is

not enough: the emotions need guidance and they need an outlet. Drama, pageantry, and ritual find a place.

The deep booming of the bell in a Buddhist Temple or monastery produces a sound that can be felt as well as heard: it vibrates the chords of the heart and the nerves of the spine as well as the drums of the ears—especially when heard at night. Consider the question of war. A man full of all the intellectual theories against war is swept into it by a sense of moral indignation when he hears of aggression, when his kith and kin are in danger, or the primal urge to seek for food (now wrapped up in economic problems) gets a grip on him. Think, too, of the Coronation. The work of years of building up theories or trying to upset the theories upon which constitutional monarchy is supposed to be based pales into insignificance before the emotion displayed at the Coronation. Men don't *think* it is right, they *feel* it is right. Since emotion plays such a large part in individual and national life, and since at the present day in Europe it seems to play a larger part than the intellect does, it seems rather strange to train the latter and leave the former to chance.

Students all over the world, and particularly in China, are trying to find the meaning of life—and biology does not answer the question. If there are spiritual values, why not try to teach appreciation of those values? If in our educational system we are aiming at the development of the total personality, then spiritual education must find its place. If through Christianity there comes the true knowledge of life, and life in abundance, then the question of religious education is hardly a side-issue, unless any would go so far as to postulate that education is unrelated to life.

Religious education must be beyond or outside "sectarianism." Fear on the part of parents of religious education in schools may be due in some cases to fear of religious propaganda by a particular school of thought,

or a particular kind of religious practice. No parent in his senses will object to his child being taught high ideals in school, but he might with reason object to his child being drilled in a particular political creed or in a form of religious expression with which he does not agree. In the same way that the true school is "outside politics" so it should be "outside sectarianism." Sectarian propaganda has no more place in the school than political propaganda.

This thought reminds us of the fact that the Totalitarian states have not only realized what a valuable weapon education can be in their hands, but also the fact that they are guiding the emotions as well as the intellect. They are in process of promoting a "religion" in their schools—a religion of race and nation, or an anti-God campaign that has gone so far that it has become a rival religion to Christianity. Christian education in some countries, including the mission field, is more in danger of state pressure than is any other type of Christian evangelism. We are going to turn this world into an awful hell if we present the Far East with a purely "secular" education and they combine their oriental disregard of the value of life with western science and western weapons of destruction.

We used to think that Christianity was not the religion of Democracy as contrasted with other forms of government, but State Nationalism shows up the contrasts more and causes us to reconsider our opinion. The conception of the liberty of the individual and also the ideas of equality and fraternity are fundamentally Christian. It would appear that those conceptions can have lasting power if there is "religion" behind them. This point has been put very forcibly by Dr. Leger in the December issue of the *Chinese Recorder*. "If Democracy is to survive in the modern world," he says, "it must make explicit its own basic assumptions which are derived from Christianity and can be defended only on the basis of Christian faith—that the world is one and all men are brothers

(monotheism), that human personality is the most precious thing in the world (man as God's child), and that life should be organized so as not to do violence to these ideals. Only as these convictions are clearly understood and firmly believed in by the rank and file of citizens in democratic countries can Democracy survive. Democracy and the Christian view of life will live or die together. Education needs religion, and democratic education needs the Christian religion." This question of the relationship between Democracy and Christianity needs careful thought (followed by appropriate *action* in the field of education). Not that everything in Democracy is compatible with the Christian faith. Perhaps we have not realized the incongruity of trying to combine a political doctrine of self-assertion with a religion of self-denial! We have talked of the "rights" of man and the "rights" of classes and so on, while our religion speaks to us in terms of "duties"—to God and to our neighbour. But if the Church, and we are here thinking of the Church in the whole world, retains the right only to preach and conduct services, and allows the whole field of public education to fall into other hands, then she will be in a sorry state. Religion has then become an "extra" and the training for life is in the hands of others.

In thinking of our own Church in England, however, we must not fall into the delusion that Church and State are in opposition. The Church is largely responsible for this misconception and does in some cases arouse opposition where it had not existed previously. If a husband sat down with pencil and paper writing down all the points on which he thought he and his wife might disagree, his wife might resent it, and also give him a few more things to disagree about. One cannot help feeling that over the Church and State question in England it has been the Church which has sat down with pencil and paper to look for trouble. The Church member is also a member of the State. What Church members feel if they are

prominent members of the State it is hard to conceive. Perhaps they feel they have a dual personality—a sort of Dr. Jekyll and Mr. Hyde combination. If the members of the State were non-Christian we might fear State education, but as things are State education should mean “Christian education.” That it is not as Christian as it might be, is our concern as members of the State as well as of the Church. Perhaps if we had not made such a rigid distinction between the religious and the secular this question would not have worried us so much.

Where the Church, however, wishes to retain certain schools in its own hands a different question arises and a Christian may find himself in opposition to the State in order to protect his own “interests” in a particular type of religious teaching or because of the lack of adequate religious instruction in other schools. But, Christian education must be not only “effectively Christian” but “educationally sound,” as the Madras conference pointed out. This brings up the question of standards, and it is a known fact that many Christian institutions are not up to the standard of those managed by the State. In many cases this is due to lack of financial resources. The solution would seem to be that either the Church must pool her resources in order to maintain fewer schools which are effectively Christian and of high standard, or, on the other hand she must educate other members of the State to realize that, as Christianity is *true*, education cannot afford to ignore truth, and also that religious education is a vital factor in the training of citizens of a democratic state and in the development of the total personality of the individual. Can the Church make the whole of our educational system effectively Christian? The “churches” would have to be willing to make sacrifices and to drop some of their differences in order that the youth of to-morrow might have a better chance to appreciate spiritual realities.

THE SERVANT SONGS OF ISAIAH

By A. W. PARSONS*

IV—THE SERVANT AS SUFFERER AND SACRIFICE

IN the July number of this REVIEW we began the study of the greatest of all the Servant Songs. It is recorded in *Isaiah* lii, 13, to liii, 12. In the earlier studies we have tried to see the Servant of Jehovah as Teacher and Missionary; as Prophet and Pessimist; and as Disciple and Martyr. Though the task is impossible within a single article, we must now endeavour to see Him as Sufferer and Sacrifice. Let us remember, however, that the fulfilment of the prophecy in Jesus Christ does not compel us to deny its reference to Israel. As Dr. Maclaren remarks: "This great picture of God's Servant, which was but imperfectly reproduced even by the Israel within Israel, stood on the Prophet's page a fair though sad dream, with nothing corresponding to it in the region of reality and history, till He came and lived and suffered." There is not a verse of this Song at which one might not very well begin as St. Philip the Evangelist once did to the eunuch and preach Jesus. (*Acts* viii, 30-35.)

Many a missionary-hearted Servant of the Lord has had to use at some time or other the language of verse 1: "Lord, who hath believed our report, and to whom is the arm of the Lord revealed?" That is a true picture of the attitude of the Jews in our Lord's day and of multitudes in the world to-day. The reason is seen in

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the Servant's lowly origin and growth and in His unattractive form. He was like a withered plant in a desert. In appearance He had nothing to attract. He walked in the solitude of uncomprehended aims. "Despised and rejected of men, a Man of Sorrows and acquainted with grief." (Verses 2 and 3.) "Surely He hath borne our griefs." Sir G. A. Smith translates : *Surely our sicknesses He bore, and our pains He took as His burden. He was pierced for iniquities that were ours. He was crushed for crimes that were ours.* St. Matthew in his quotation of these words (viii, 17) takes them to refer to bodily ailments and finds their fulfilment in Christ's miracles of healing.

There was an old Jewish tradition that when Messiah came He would be a leper. But "Jesus was no Job." We have no record of sickness in His brief ministry and it would seem that He could not have been other than a healthy man to do the work He accomplished. Dr. Schofield's book on *The Journeys of Jesus Christ* proves in my judgment, that our Lord, as "He went about doing good and healing," had a strong, healthy body. Note, however, the accumulation of expressions for suffering crowded into this Song—grief, griefs, sorrow, wounded, bruised, smitten, chastisement, stripes, oppressed, afflicted, led to the slaughter. The words indicate *the cost of missionary service* and the sympathy of the Suffering Servant of Jehovah with His own. One of my holiday books this year was *Rose from Brier*, by that great missionary, Amy Carmichael of the Dohnavur Fellowship. In great suffering she has realized the truth of that other great word of the evangelical prophet (*Isaiah* lxiii, 9), where he sums up the history of God's Chosen and says ; "In all their afflictions He was afflicted and the Angel of His Presence saved them." How many of the Lord's servants have had to tread the Way of Sorrows !

David Livingstone broke the slave trade of Africa and breathed the influence of Christ into the very heart of the Dark Continent because he gave his very life in daily dying as he dragged his weary limbs through the swamps

and forests till through his broken body Christ shone into the souls of men. It was when Mary broke her alabaster box that the house was filled with the odour of the ointment. When Christ died on the Cross His Body was broken, and through His suffering and sacrifice the Eternal Spirit of love and power quickens and heals our souls. It is helpful to all God's servants to remember that He knows all about our struggles and that He comes alongside us and by His loving sympathy shares our griefs. Our minds rebel against the view of God suggested in one of the earlier novels by Mr. H. G. Wells. "An omnipotent God who looks down on battles and deaths and all the waste and horror of the Great War, able to prevent such things, doing it to amuse Himself." He writes more truly in one of his later novels when he speaks of "a God who struggles, Who is with us. That is the essence of real religion." To me these verses are the symbol of a great and precious truth. They tell us that wherever there is a cross of human anguish there is a Divine Compassion—One who bears and shares because He cares. This is the motive which underlies Medical Missions. They incarnate the sympathy of Christ.

That strange eccentric genius William Blake, whose poems I love, never came nearer to the highest inspiration than when he wrote :

Think not thou canst sigh a sigh
And thy Maker is not by :
Think not thou canst weep a tear
And thy Maker is not near.
Oh ! He gives to all His joy
That our grief He may destroy :
Till our grief is fled and gone
He doth sit by us and moan.

Yet the Suffering Servant is still the despised and rejected of men. Can we say even in England that the Word of the Cross is really supreme ? The Cross speaks to us of sacrifice. It cries " Give " instead of " Get." It proclaims to a world that worships power in its men and its motors

that true power comes through humility and holiness ; through the narrow gate of repentance and whole-hearted surrender to Him who " Was wounded for our transgressions and bruised for our iniquities. The chastisement of our peace was laid upon Him and with His stripes we are healed."

Yea, on that bitter tree
For thee His eyes grew dim.
Brother, He died for thee :
Live then to Him."

Henry Drummond used to relate a touching example of the way the Word of the Cross works. He tells of a young woman in one of our hospitals, who had been a great sinner but who upon her sick bed had found forgiveness and cleansing in Jesus. The light had come through the text, " He was wounded for our transgressions. He was bruised for our iniquities." She grew worse, and her friends were sent for, and as they gathered about the bed she lay so still that they thought her dead. But at length she opened her eyes, stretched out one hand, and with the forefinger of the other pointed to her palm. " There is no mark here," she said, then pointing upwards, "*He* was wounded for my transgressions ; *He* was bruised for my iniquities." She lay silent for a little while, and again spoke. Putting her hand to her brow she said, " There are no thorns here," and pointing upwards, she added, "*He* was wounded for my transgressions." Again her eyes closed and they thought she had passed away. But a third time she looked up, and clasping her hands across her breast said, " There is no spear wound here," and pointing up as before, "*He* was wounded for my transgressions." Then she passed into His presence to thank Him.

That is *the* Gospel of the Servant.

It has been a comfort to great and good men like Henry Martyn, who wrote in his journal on January 29th, 1804 : " On coming home, I retired to my room, and had a most affecting reading of *Isaiah* liii. The arm of the Lord

seemed to be revealed to me. What manner of love was it that the Lord should be *pleased* to bruise Him? I found it in my heart to grieve at the sufferings of Christ and the sins that occasioned them, and not to seek for any of this world's enjoyments, when Christ was such a man of sorrows and acquainted with grief."

It is the Gospel for the little ones of the earth.

The poor Scotch lad, half imbecile, who wanted to come to the Lord's Table, but was thought by the minister of the Kirk to have really not enough intelligence to discern the Lord's body, as he turned away, was heard, as he went out of the door, to say with sobs in his simple fashion :

"Three in One and One in Three,
And the Middle One, He died for me."

The silent Sufferer remained calm and triumphant to the end. Suffering elsewhere in the Old Testament is vocal. This sufferer has no reason to speak because He knew the secret of these sufferings. He knew that they were not for His own sins, but for the sins of others (verse 7). He knew what He was to achieve by these sufferings and in that knowledge He kept silent.

He shall see of the travail of His soul and shall be satisfied
(verse 11).

It is easy to be obsessed with the physical sufferings of our Lord. Yet it was not these that tried Him most, but "the travail of His soul"; what an old liturgy called "the unknown sufferings of Christ." In Gethsemane He cried: "My soul is exceeding sorrowful even unto death." Can we see the meaning of that? Others have suffered and gone into it singing. "This is a goodly neckerchief" said Alice Drew, touching the chain around her neck as she went to the stake. "God be praised for it." "Now shall I ascend in a fiery chariot to God," said John Bradford as he faced the faggots. "I take God to witness," said a Scottish martyr, "that I have often climbed my pulpit stairs with more perturbation than I now climb

this gallows." Why was it different with the noblest martyr of them all? Was it not because He was bearing a burden they never had to carry? "When Thou didst make His soul an offering for sin." (Verse 10.) I do not try to explain all that. "He loved me and gave Himself up for me" is enough for me. The blessed life of service is his who takes this witness in its plainness, content that the burden has been borne, the ransom paid and that the way to God is open now for any man that wills to come.

And the Christian Church is heir to Christ's programme of suffering service.

"As the Father sent Me into the world, even so send I you." Someone once asked Quintin Hogg, the founder of the Polytechnic Institute in London, how much it cost to build it up. "Not very much," was Mr. Hogg's reply, "simply one man's life blood," That is what all true service costs. The men who carry everything easily, to whom life is a sort of jest, who feel the weight of the world's need lightly upon their hearts—how can such men serve with the service whose power is paid for in pain? I do not mean that we are not to serve with joy. Dr. Speer tells of a Swede who was urged by friends to give up the idea of going as a missionary to India because it was so hot there. "Man," he was urged, "it is 120° in the shade." "Vell," said the Swede in noble contempt, "ve don't always haf to stay in the shade, do ve?"

The highest things are achieved through pain and sacrifice. The true servant, national or individual, has always been a sufferer; the sweetest songs have come out of prison. When we get home we shall find—

That many a rapturous minstrel
Among those sons of light
Will say of his sweetest music
"I learned it in the night."
And many a rolling anthem
That fills our Father's Home
Sobbed out its first rehearsal
In the shade of a darkened room.

Those who have followed in the train of the Suffering Servant of God have, like Paul, borne about in their bodies "the dying of the Lord Jesus." (II *Cor.* iv, 10.)

Take Africa alone. In the eighteenth century the Moravians lost all their twelve missionaries on the West Coast. The Wesleyans followed and lost sixty-three men in fifty years. Of the first forty-one missionaries sent out to Central Africa by the London Missionary Society twenty-one died after a mission life of about two and a half years and eight retired from fever, and this does not take any account of the deaths of wives and children. Yet the directors solemnly resolved to "prosecute the Mission with greater earnestness than ever." Within two years of Mackay's arrival in Africa two of his original party of eight had been massacred, two had died from disease and two had been invalided home. The first worker on the Gold Coast died with fourteen months ; and the next two workers died within one month of their arrival. In Zanzibar at least half the men and women sent out died within a year of their arrival in the field. James Hannington's message, "Tell the King that I purchase the road to Uganda with my life and give my life for those who kill me," shows the spirit that has dominated untold numbers, not only in Africa, but in other lands.

And what these noble souls ask from us is not that we should recognize and applaud their sacrifice, but that the cause for which they suffered shall be upheld and carried forward.

ECONOMIC PROBLEMS OF THE YOUNGER CHURCHES*

By F. J. WESTERN†

EVEN in the early days of modern missions, some missionaries realized the economic factors in the life of the infant Churches under their care, and tried to devise means to free converts from the hindrance of difficult or hostile economic and social environments. Thus in South India, Schwartz wrote in 1786 that for fifteen or more years he had had the idea of getting land for Christians where they could live together, and had now been able to buy a small village for this purpose. Several such Christian settlements were founded in Tinnevely at the beginning of the next century, and a few years later Rhenius used village schools and Christian villages as two of his chief means to weld his numerous converts into a stable Church. In later years a large number of industrial schools and mission industries came to be developed in mission countries ; several attempts, by no means always successful, were made to develop Christian colonies, and other economic and social experiments were made.

It is, however, since the Jerusalem meeting of the International Missionary Council in 1928 that definite study has begun of the large subject of the economic and social environment of the younger Churches. A Department of Economic and Social Research was set up by the Council with Mr. Merle Davis as Director, and soon produced a study of the special problems of the Northern Rhodesia copper belt which brought practical results of great value ; and for the two years preceding the Tambaram meeting of the Council Mr. Davis carried out

* J. Merle Davis's *The Economic and Social Environment of the Younger Churches* ; also the set of research studies by Christian Colleges in India, and the summary of them by Dr. R. B. Manikam, *The Christian College and the Christian Community* ; also *The World Mission of the Church*, report of Section XII on The Economic Basis of the Church.

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personal studies in various countries and arranged for a number of local studies, and summarized the results in the book referred to in a footnote to this article. His book, therefore, together with the others also named, showed what progress has been made up to the present time in the study of a large and complex subject.

As the first and most important step, it has been realized that the approach to the economic and social problems of the younger Churches must depend upon the conception that is held of the nature and functions of the Christian Church. In this matter, as in so many others, Dr. Kraemer has stated basic principles with clearness and force in his already classical work, *The Christian Message in a non-Christian World*¹; and the Tambaram report is in accord with him when it says :

The life of a living congregation is its life lived with God in worship, in the hearing of the Word and the use of the Sacraments, in prayer and intercession. The marks of its being alive are the regularity of common worship by its members, the sacrificial and transforming love among them, their brotherly discipline, devoted service to society, study of the Scriptures, and missionary spirit. . . . The essential task of the Church is to be the ambassador of Christ, proclaiming His Kingdom. . . . All the Church's activities, whether social service, education, the spreading of Christian literature, the healing of body and mind, or any other work undertaken for man, follow from the essential task committed to it. They are signposts pointing to Christ as the Saviour of men and of human society. They are the manifestations of His love in the hearts of His servants. They are the inevitable outcome of true and living faith in Him.²

The necessity and also the difficulty of retaining a firm grasp of these basic principles is shown by the fact that the Tambaram report itself, in the section on "The Economic Basis of the Church," repeats the remarkable statement of Mr. Davis that :

Evangelism, education and medical work are the three dimensions in which the missionary movement was conceived. The economic and social environment of the Church forms

¹ See especially Chapter X, "The Christian Mission in relation to its Environment."

² *The World Mission of the Church*, p. 32.

a fourth dimension whose importance has only slowly been recognized.¹

It must at once be said that the purely activist or humanist view of the Church which these words seem to indicate is not in the least that which is taken in the section of the report as a whole. Nor does Mr. Davis take such views as the basis of his studies of the economic and social problems of the Churches. But it is surely regrettable that the statement should have been made at all, and still more that it should have been repeated in the Tambaram report.

Mr. Davis's studies deal with two large sections of the field—the effects of their economic status and their social environments on the growth of Churches in mission lands, and the methods by which it has been attempted in various cases to improve the economic position of those Churches and to reduce the hindrances of a hostile social environment. He considers both these subjects mainly in terms of the problem of the development of self-supporting Churches, and gives many interesting examples, especially from India, China and Japan, of psychological and material difficulties in the way of self-support, and of direct and indirect methods by which it has been sought to build up self-supporting congregations.

An important feature of Mr. Davis's survey is that it is largely based on local studies made by Christian colleges in conjunction with leaders of the Churches. It is to be hoped that such studies will continue to be made, and will provide material whereby the Churches and missions concerned may more clearly understand the facts of their situations and may perhaps in some cases be guided to useful action. The process of making such studies, moreover, will be of great value in drawing the staffs and students of the colleges into closer relations with the practical life of the Churches.

As Mr. Davis himself recognizes in his last chapter, neither his own survey nor the local studies which he has

¹ Davis, *op. cit.*, p. 205.

used can be regarded as more than tentative and initial. Facts have been gathered, but hardly as yet digested. It is, indeed, often a large and difficult step from the collection of facts to the drawing of generalizations which are valid and useful ; and it is only too easy to make " findings " or " recommendations " which merely state already well-recognized needs or lay stress on one factor out of many in a complex situation.

It is to be feared that Mr. Davis himself has not entirely escaped the dangers of rash generalizations and hasty conclusions ; and it must frankly be said that the section of the Tambaram report on the subject is extremely weak. This is due to its attempting an impossible task in framing a statement on the problems : " How can the Church obtain and most wisely administer the temporal means necessary for its proper nourishment and growth ? How can the Church help to raise the economic level of impoverished Christians ? How can the Church co-operate with Governments and other agencies in general economic and social betterment ? "

Only according to the circumstances of each different country or district, and those of the Christian community therein, can such questions receive answers that have any practical meaning ; and the attempt to make œcumenical pronouncements about them simply leads to the restatement of well-known general principles of missionary and Church work, or to the statement of needs to be met without any indication of how they are to be met.

The purpose of this article, however, is not merely to criticize. It remains true that there are many important and difficult problems connected with the economic and social environment of the younger Churches. Mr. Davis's survey is of great value as a starting-point for further work, by way of a fuller analysis of the complex issues that are involved in these problems, and the devising of solutions of them according to the circumstances of different Churches and missions. It is to be hoped that many others will carry on what Mr. Davis has so well begun.

REVIEWS

AFRICAN WOMEN. By SYLVIA LEITH-ROSS. Foreword by Lord Lugard. Faber & Faber. 357 pp., illustrations and map. 15s.

Those who have some acquaintance with the Ibo country of Nigeria will welcome additional information about its cheery and self-reliant women folk. Although this book bears the all-embracing title of *African Women*, it deals with those of one particular tribe only, and specifically with but a limited number of them. Actually, the Ibo country covers the greater part of south-eastern Nigeria, whereas the district selected for investigation was a small, restricted area. This choice was deliberate in order to facilitate intensive research. Attention is drawn to that part of the Ibo country which came into prominence some nine years ago because of "The Women's Rising." This outbreak was the sole work of women who, in their operations, displayed an extraordinary capacity for organization. The ensuing riots gave considerable trouble to the authorities.

Mrs. Leith-Ross's purpose has been to trace the sources, or rather to examine the mind processes which prompted the women to act as they did, and to discover wherein lay their genius for organization. The results of her investigations are given in the first half (roughly) of her book. The second part is a description of women's life under the new conditions which prevail at the cosmopolitan town of Port Harcourt, showing how the hitherto unsophisticated women are reacting to modern innovations.

The book is well written and makes interesting reading, impressionist rather than factual, for not much is presented of the material that one normally expects from a "Research Student." In this the book is unusual, and perhaps the more useful inasmuch as it possesses the merit of conveying impressions in an attractive and positive manner. Certain of these are provocative of thought; they set out afresh problems which have worried the official and the missionary, and for which solutions are by no means easy to find, because dealing with an African people is not the same thing as working out a problem in mathematics. The best intentions and what appear to be the best methods to the European, be it remembered, are apt to produce quite different results from those contemplated.

Taking the book as a whole one has rather an uncomfortable feeling that Mrs. Leith-Ross was hardly in her element in the Ibo country. "Type" did not meet "type" on equal terms, as she confesses at the outset, and from that reaction she never seems to

have been entirely free. A reflexion of this is met with on page 252. Whatever one's feelings, a native trying to do his job, however inadequately, should never be stigmatized as "a smug and shifty buck nigger." This phrase must have been penned at a moment of stress and strain, and is to be regretted, for a lapse of this nature constitutes an unforgivable sin to the African and causes sorrow to those who are trying to bridge the gulf between the white and black races. We feel sure that it was an accidental slip. It is but a small blemish in what is otherwise a thoroughly interesting and informative book.

G. T. BASDEN.

WORSHIP ON GREAT DAYS. By A SISTER OF C.S.M.V. For boys and girls who live far from the services of the Church. S.P.G. 72 pp. 6d.

ONE IN WORSHIP. By H. P. THOMPSON. S.P.G. 72 pp. 6d.

The great need of the day in the "religious" training of children, whether at home or oversea, is that they should be helped to realize their membership in a worshipping community. This is supremely important for all, but especially for those who live far from the services of the Church. There are many books published which will help parents, teachers and leaders to instruct children of various ages in the truths of the faith, but there are few which *combine* this teaching with such careful guidance in worship as will result in the growth and development of the child's prayer-life. Still fewer are there which do this and at the same time aim to bring the child both directly and by suggestion into the atmosphere of a worshipping community through stress laid on the wonder, interest and fellowship of Church Family life.

In a quite remarkable way the writer of *Worship on Great Days* has set out with this three-fold aim, and has come very near to its accomplishment. The success of the book is due largely to the writer's sympathetic understanding of child-nature and child-life. In both worship and teaching the children's capacities, interests and activities are made full use of: spiritually, mentally and physically they are "drawn in" to the worship and the work. All is shown as an integral part of normal daily life.

The book is fully and freshly illustrated and is most attractively produced.

The little book, *One in Worship*, concerning worship generally and Eucharistic worship in particular, stresses the aspect of fellowship. This is helped by the illustrations, taken largely from the author's knowledge of worship in many lands; the corporate side is realized and its expression in sacramental worship and offices is shown in a way that should prove inspiring and helpful.

DORIS H. DENT.

INDIAN EDUCATION IN ANCIENT AND LATER TIMES. By F. C. KEAY, M.A., D.Lit. Oxford University Press. 204 pp. 7s. 6d.

This book is a revision of *Ancient Indian Education*, written twenty years ago. It traces in the early Hindu scriptures the development of the system by which the Brahman priesthood was trained for its highly specialised tasks of ascertaining and propagating religious truth and of performing sacrificial rites with ceremonial exactness. It then describes what arrangements were made from time to time to train the non-priestly castes for their various avocations, and how far the women of India were permitted to take advantage of them. There are chapters on the special contributions made to Indian Education by Buddhists and Moslems, and on the most famous centres of learning which flourished at various times. A chapter on Popular Elementary Education shows that there was, before the British Government took over control, a widespread, popular, indigenous system in various parts of India, but that in Bengal only about one-fifth of the male population could read, that elsewhere the proportion of literacy was lower than this, and that among females elementary education hardly existed at all. The book ends with a consideration of the elements of indigenous growth which are firmly rooted in the minds of most Indians, and which should be either conserved, or at least allowed for, in any modern system.

Dr. Keay is well aware of the difficulty of relating theory to practice, and doubts whether, even among Brahmans, a forty-eight year course of study could have been generally completed. He also shows that in many cases an institution did not long outlive its original patron. Exact chronology is the last thing about which the Hindu mind concerns itself, and it is not Dr. Keay's fault that his pages are liberally sprinkled with the words "probably" and "about." But recent discoveries might have suggested an earlier date than 800 B.C. for the introduction of writing into India, and qualified the statement that the Dravidians were the earliest known inhabitants. The plan of the book gives rise to a certain amount of repetition, and the use of Sanskrit words might with advantage have been curtailed.

The book may be commended to all those who have the interests of Indian Education at heart, for it reveals how thoroughly and for how many centuries the minds of Indians have been "conditioned" in certain directions, and emphasises the futility of expecting to achieve lasting results by methods which ignore that conditioning.

MAXWELL LEIGH.

A BROTHER AT BOLAHUN. Letters from the Holy Cross Mission in Liberia, W.A. By BROTHER EDWARD, O.H.C. Holy Cross Press, N.Y. 69 pp. \$0.65.

Fresh news from strange places is always welcome. In his letters to the Father Superior the Brother who writes from Bolahun gives much news that is both fresh and refreshing. He tells of towns and rivers whose names have never yet found place on any map, and writing as he does on his first term with the Mission, he gives anecdotes and tells of little local customs, habits of the people, characters and characteristics of town and country life, which are apt to pass unnoticed by those who have spent a long time in the place. Yet it is through these things that the needs of the people are best understood by readers at home. Continually the people beg to be taught all that the Mission has to teach of the "God-Word" and of the "Book," and continually they cry for medical help on a far larger scale than the Mission is able to provide.

As in all new countries, so in the hinterland of Liberia, the race is set between the Church and her enemies, not only her ancient enemies, witchcraft, polygamy and all the rest that heathenism stands for, but the deadly enemy of civilization without God. But the little Christian community at Bolahun holds its own and grows slowly—all too slowly—for the need, as the Superior says in his epilogue, is great for priests, an unlimited number, to help the work of the Fathers. May these letters go forth as a call to many such.

C. H. N.

THE WAY OF PARTNERSHIP IN EAST AFRICA. By CICELY HOOPER. C.M.S. 64 pp. 1s.

This is another book in the series of C.M.S. publications in which the idea of "partnership" is stressed as an all-important factor in missionary work. The author, in her task of tracing the growth of the Society's activities in East Africa, from the early days of Dr Krapf (who, as she carefully points out, was *not* an Englishman) in 1844, has many wise sayings to offer for her readers' thought, and she has a trenchant way of presenting them. "Race partnership," she says, "will never be achieved until white people give genuine acceptance to the Christian creed of love. It is one more easily preached to the servant than lived by the master. A good deal of courage is needed to practise it, and fear lies at the root of much of the unwillingness of many Europeans to combine with Africans as partners." The author writes with special sympathy about work for women by women. The little volume is very attractively "got up," and its pages are interspersed with good photographic illustrations.

LIVINGSTONE. By R. J. CAMPBELL, D.D. The Livingstone Press. 256 pp. 2s. 6d.

Do the names of Speke, Burton, Grant, Livingstone, Henry M. Stanley, bring the same thrill to to-day's young people as to those of three generations ago? Hardly. Yet it is pleasant to know that there is a ready and even growing demand for books which deal with the life and work of Livingstone. The volume under notice, an abridged edition (prepared by David Chamberlin) of a larger book by Dr. Campbell, gives a full and detailed story of the brave achievements of the great missionary-explorer. It shows him in boyhood, in his connexion from 1838 to 1857 with the London Missionary Society (whose archives supply ample material for that period to a biographer), and in his later explorations as an emissary of the British Government, to the time of his death in 1873 at the age of 60—"knocked up quite," as the final sentence in his diary pathetically puts it. His wife's death in 1862 had been a sore blow to him, for in her seventeen years of marriage she was ever ready, so far as the cares and duties of motherhood allowed, to share with him the hardships of his life. Livingstone played a great part amid the many problems arising from the first openings up of the Dark Continent, and it was always a noble, fearless, and Christian part. What grander epitaph could be written of a man than Canon Campbell's words: "To this day the path he took is marked by a greater respect for the white man than other routes; he was the first representative of the white race that the inhabitants of inner Africa had seen, and the impression he made remains"?

CONFLICT: CHINA, JAPAN, AND CHRIST. By A. M. CHIRGWIN. Student Christian Movement Press. 144 pp. 2s.

Well-informed books about China or Japan are sure of ready welcome to-day. Here is a "red-hot" book which deals with China and Japan. Mr. Chirgwin, who is General Secretary of the London Missionary Society, has paid quite recent visits to both countries, and was in China at the time of the Japanese advance up the Yangtse valley and of the fall of Hankow and Canton. It is well worth while to receive his impressions and to ponder over his speculations as to the future outcome of the involved struggle now going on. Can Japan—can any power?—ever really conquer China? Or will China, reversing her age-long attitude, militarize her vast empire? Or (as Mr. Chirgwin thinks the more likely) will the conflict end in Japan's total exhaustion and withdrawal? Or will the end be that some face-saving formula will be found which will link China and Japan together in shutting out altogether the Western powers, who no longer enjoy their old-time prestige in the East? All these possibilities, with their probable reactions on the world at large, and on religion, Mr. Chirgwin reviews. This is a book to be read.

TO-DAY IN MANCHURIA. By T. RALPH MORTON, late missionary of the United Church of Scotland and Irish Presbyterian Church in Manchuria. Student Christian Movement Press. 128 pp. 2s. 6d.

This well-written book supplies up-to-date information first of all to the general public who are reading to-day of the grave situation in the Far East. All things must have a beginning. It all started in Manchuria on September 18, 1931. The student of international relations will find much of interest in Mr. Morton's account of the rape of Manchuria. As it was in the beginning, in Manchuria, is now in China. But who shall dare to say what will be? There is now an added factor in the situation, namely the Foreign Settlements and Concessions.

The main theme of the book is the amazing story of the survival of the young Chinese Church through the period of the Japanese occupation. This story, by the way, is also told in the latest Missionary Statement, "Partners," but not of course in such vivid detail as an eye-witness like Mr. Morton can give. When the Church in Manchuria emerged from the 1931-33 storm, she had yet to be established in strength. Chapter IX, "The Church finds her Faith," tells this story; and it is informative to all Christian folk who subscribe to the Apostles' Creed. The writer shows how the Creed relates to life in general and to conduct under persecution in particular. The Christians in Moukden could suffer, because "He suffered"; they endured and won through on the strength of the article "He rose again." Thus each article of the Creed meant something vital to individual sufferers as well as to the corporate body during those evil days "under Pontius Pilate." *Pax Romana* becomes *Pax Japonica* in Manchuria to-day, as was the case in Corea twenty years ago, and will be perhaps in China proper in our own time.

The Church in China will read with terrible interest the story of Manchuria to-day, or "What is coming to us to-morrow?" This book should make all Christians feel sympathy with the young Chinese Church—sympathy that is born (as it should be) of knowledge.

H. W. OVERS.

LIGHTS IN THE WORLD. C.E.Z.M.S. 77 pp. 6d.

This is the name chosen as title of the report for 1938-39 of the Church of England Zenana Missionary Society. A record is given of loving service rendered in Christ's name to women and girls in India, Ceylon and China, and it is obvious that in each of those lands the Society only needs more workers and increased funds to widen and expand its work, evangelistic, educational, and medical. A perusal of the Report will show the full and excellent use which is being made of the present available material both of workers and of money.

SKETCHES FROM PENHALONGA. By REGINALD SMITH, C.R. S.P.G. 60 pp. 1s.

This book appears in a most attractive form. The printing is excellent and the beautiful photographs well arranged. The "Three Generations" on page 23, for instance, tells a vivid story of changing conditions. As explained by the title, the letter-press consists just of delightful sketches of the daily happenings in the lives of the Fathers of Penhalonga—teaching, travelling, donkeys, goats, bulls, all have a part. There is no history of the work of the Community of the Resurrection at Penhalonga, and it may possibly be a little confusing to the uninitiated. For the initiated the book will be of great assistance in helping them to realize what missionary work means. The Father must be priest, teacher, doctor, dentist, consultant, builder, mechanic, as well as *paterfamilias* to all his growing family of children in God. These sketches bring out also the wonderful gifts and spirituality of some of those children.

A. M. H. DU BOULAY.

THE GOSPEL STORY. By PETER GREEN, M.A., D.D. Longmans. Cloth 2s. 6d. Paper 1s. 6d.

This is a short life of Christ written (by request) for use in mission schools. Faithful to the witness of the evangelists, it is illuminated by vivid human touches drawn from the writer's rich ministerial experience. It will help pupils and simple people to get a coherent picture of our Lord's early days on earth, ministry, passion and resurrection, and as they read, it will evoke wonder and worship.

FROM THE MAGAZINES

LE BULLETIN DES MISSIONS, 1939 (i). This number is devoted to Basutoland, where the Oblates of Mary Immaculate have gathered 155,000 converts, that is, about a fifth of the population, and including the royal house. (Since 1930 the mission has been worked from Canada.) The country has a noble and pathetic history which is sensitively sketched by Père Laydevant. One is glad to learn from the article on the Colour Bar Act in South Africa that Christian opinion there—non-Roman as well as Roman and including the Dutch Reformed Church—has definitely ranged itself against the racial injustice of this Act. Bishop Carey has honourable mention in this connexion. But the particular interest of this number is the work and prospects of the seminary at Roma for the training of a native priesthood; this is, in the words of the Principal, the Work *par excellence*. There are two papers on the subject, both written by members of the staff at Roma. The first, on "Native Vocations," is psychological; the second article is historical, and describes the practical labours of the years 1924-39, which now make it possible to envisage a Catholic university for natives in Basutoland.

THE MOSLEM WORLD. (July, 1939.) Running through this number is an affirmation of the importance of dogmatic teaching in Moslem lands. The writer of "After Madras" goes so far as to welcome the closing down of the institutional work of missions because he thinks it will compel the missionary enterprise to be more evangelical. The article on the "Theological Approach to Muslims" lays a sometimes violent stress on the difference between the work of Christ, Incarnate God, and the power of any possible Christ-likeness attainable by man. He speaks from knowledge of the failure of what he calls "applied Christianity." "An East African Experience," again, condemns compromise in presenting the Gospel.

WORLD DOMINION, July, 1939, opens with an impressive address at the Mildmay Conference on "Living in Eternity." The speaker says: "The Christian missionary enterprise . . . is the fundamental expression of universality on this planet." And that sense of universality comes "out of the eternal world . . . with the authority of God upon it." Another Mildmay address examines the meaning of the phrase "The Indigenous Church," but more stress is laid on being indigenous than on being a Church.

EN TERRE D'ISLAM, 1939 (ii), gives a slight sketch of Albania's history with the sub-title "Mohammedan Land or Christian Bastion?" M. Gonthier's account of the Syrian Ishmaelites, the descendants of the twelfth century "Assassins," is full of interest. Water among the Berbers of North Africa is the subject of "Succinct Notes" on methods of irrigation, customs and water-divining, and rain-making rites. Samples of religious debates in Syria, about the year 800, show briskly and amusingly the good-humoured relations which then and there existed between Moslems and Christians.

CONTRIBUTORS

Book reviews are contributed by: the Rev. G. T. Basden, O.B.E., D.Litt., Rector of Jevington, formerly Archdeacon of Onitsha, Nigeria; Miss Doris H. Dent, member of the staff of the National Society; Mr. Maxwell Leigh, Secretary of the Winchester Diocesan Board of Finance, formerly in the Indian Civil Service, and a missionary in Delhi; the Rev. H. W. Overs, Vicar of Chiddingly, near Lewes, formerly a missionary in China; Miss A. M. H. Du Boulay, formerly a teacher in South Africa.

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